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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 15th June 1912.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers.

(Corrected up to the 11th May 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	
	BENGALI.				
1	"Bangaratna" ...	Krishnagar	Weekly	Kanai Lal Das; Hindu, Karmokar; age 25 years	500
2	"Bangavasi" ...	Calcutta	Do.	Bihari Lal Sarkar, Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years: Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, V.L.M.S., Brahmin, age 51 years; Viswanath Mukharji, B.L., Brahmin, age 40 years.	483
4	"Barisal Hitaishi"	Barisal	Do.	Durga Mohan Sen, Baidya, age 35 years	600
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Baidya, age 37 years	.....
6	"Basumati" ...	Calcutta	Do.	Sureschandra Samajpati; Hari Pada Adhikhari, age 41 years; Mani Lal Banerji, age 36 years.	18,000 to 20,000
7	"Birbhum Hitaishi"	Bolepur (Birbhum)	Do.	Dibakar Banerji; Hindu, Brahmin; age 43 years	250
8	"Birbhum Varta"...	Suri (Do.)	Do.	Debendra Nath Chakravarti, Brahmin, age 38 years ...	200
9	"Birbhum Vasi" ...	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, age 44 years	250
10	"Biswadut" ...	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha; age 36 years.	1,500
11	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	500
12	"Chabbis Pargana Vartavaha."	Bhowanipore... ...	Do.	Hem Chandra Nag, Kayastha, age 29 years	500 to 700
13	"Charumihir" ...	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 48 years	1,100
14	"Chinsura Varata-vaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 46 years	250
15	"Dainik Chandrika"	Calcutta	Daily, except on Thursdays.	Hari Das Dutt and Kshetra Nath Sen	4,000
16	"Dacca Gazette" ...	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya, age 46 years	8
17	"Dacca Prakas" ...	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 42 years ...	
18	"Education Gazette"	Chinsura	Do.	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
19	"Faridpur Hitaishini"	Faridpur	Fortnightly ...	Raj Mohan Mazumdar, Baidya, age about 73 years	400
20	"Gaud Dut" ...	Malda	Weekly	Krishna Chandra Agarwalla	.....
21	"Hindu Ranjika" ...	Rajshahi	Do.	Kasinuddin Sarkar, Muhammadan, Printer, age 41 years ...	185
22	"Hindusthan" ...	Calcutta	Do.	Hari Das Dutt	1,000
23	"Hitavadi"	Do.	Do.	Anukul Chandra Mukherji and Sakharam Ganesh Deushkar	20,000 to 30,000
24	"Islam Rabi" ...	Mymensingh	Do.	Maulvi Nazimuddin Ahmad, Musalman, age about 35 years	700
25	"Jagaran"	Bagerhat	Do.	.....	About 300
26	"Jasohar" ...	Jessore	Do.	Ananda Mohan Chaudhuri; Hindu, Kayastha	500
27	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravati, Brahmin, age 46 years	930
28	"Kalyani"	Magura	o	Bisweswar Mukherji, Brahmin, age 48 years	300
29	"Kasipore Nibasi" ...	Barisal	Do. ...	Pratap Chandra Mukherji; Brahmin; age 68 years	500
30	"Khulnavasi" ...	Khulna	Do.	Gopal Chandra Mukherji; Hindu, Brahmin, age 51 years	350

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	
	BENGALI—*concld.*				
31	"Malda Samachar"	Malda	Weekly	Kali Prasanna Chakravarti, Brahmin, age 42 years	440
32	"Manbhum" ...	Purulia	Do.	Bagala Charan Ghosh ; Hindu, Kayastha ; age 41 years ...	About 500
33	"Midnapore Hitaishi"	Midnapore	Do.	Manmatha Nath Nag, Kayastha, age 35 years	200
34	"Medini Bandhab"	Midnapore	Do.	Deb Das Karan ; Hindu, Sadgop ; age 44 years	600
35	"Mahamaya" ...	Chinsura	Do.	Hem Sasi Som, Kayastha, age 57 years	150
36	"Moslem Hitaishi"...	Calcutta	Do.	Shaik Abdur Rahim and Mozammul Haque	4,000 to 5,000
37	"Muhammadi" ...	Ditto	Do.	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
38	"Murshidabad Hitaishi."	Saidabad	Do.	Banwari Lal Goswami ; Hindu, Brahmin ; age 46 years ...	162
39	"Nayak"	Calcutta	Daily	Birendra Chandra Ghosh and Panchkari Banerjee	1,500 to 3,000
40	"Navavanga" ...	Chandpur	Weekly	Harendra Kisore Ray, Kayastha, age 25 years	502
41	"Noakhali Sammilani"	Noakhali	Do.	Sasi Bhushan Das, Kayastha	200
42	"Nihar"	Contai	Do.	Madhu Sudan Jana, Brahmo, age 43 years	300
43	"Pallivarta" ...	Bongong	Do.	Charu Chandra Ray ; Hindu, Kayastha ; age 38 years ...	50
44	"Pallivasi" ...	Kalna	Do.	Sasi Bhushan Banerji, age 47 years	300
45	"Pabna Hitaishi"	Pabna	Do.	Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 39 years.	100
46	"Praja Bandhu" ...	Tippera	Fortnightly ...	Munshi Muhammad Ali Mean, Musalman, age 53 years ...	200
47	"Prasun" ...	Katwa	Weekly	Purna Chandra Chatterji, Brahmin age 47, and Banku Behary Ghose, Goala, age 41 years.	618
48	"Pratikar" ...	Berhampur	Do.	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	505
49	"Purulia Darpan"...	Purulia	Do.	Amulya Ratan Chatterji, Brahmin, age 41 years	About 700
50	"Rajsakti"	Do.	Do.	Bagala Charan Ghosh, Kayastha, age 41 years	110
51	"Ratnakar" ...	Asansol	Do.	Satya Kinkar Banerji, Brahmin, age 26 years	500
52	"Rangpur Durpan"	Rangpur (Bhotmari)	Do.	Braja Nath Basak ; Hindu, Tanti ; age 52 years	200
53	"Rangpur Dikprakas"	Ditto ditto ...	Do.	Hara Sarkar Maitra, Brahmin, age 66 years	300
54	"Samay"	Calcutta	Do.	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 600
55	"Sanjaya"	Faridpur	Do.	Rama Nath Ghosh, Kayastha, age about 38 years	500
56	"Sanjivani"	Calcutta	Do.	Lalit Mohan Das, late Professor, City College ; Sibnath Sastri, M.A ; Ramananda Chatterji, M.A., Editor, "Modern Review," etc. ; K. K. Mitter.	11,000
57	"Sansodhini" ...	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo, age 60 years	300
58	"Suhrid"	Perojpur	Fortnightly ...	Ram Chandra Pal, Kayastha	200
59	"Sulabh Samachar"	Calcutta	Weekly	Jaladhar Sen, Kayastha, age 51 years	25, 00
60	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	Do.	Rasik Mohan Chakravarti, Brahmin, age 39 years, and Mrinal Kanti Ghosh.	2,500
61	"Siksha Samachar"	Dacca	Do.	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 years ...	.....
62	"Tippera Guide" ...	Comilla	Do.	.....	.....
63	"Tippera Hitaishi"	Tippera	Do.	Kamaniya Kumar Singha, Brahmo, age 23 years	70
64	"Vartabaha" ...	Ranaghat	Do.	Girija Nath Mukherji ; Hindu, Brahmin ; age 41 years ...	500 to 600
65	"Viswavarta" ...	Dacca	Do.	Abinash Chandra Gupta, M.A., B.L. ; Hindu, Baidya ; age 36 years.	12,000

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	HINDI.				
66	"Bajrangi Samachar"	Jamore (Gaya) ...	Monthly	.....	.....
67	"Bharat Mitra" ...	Calcutta	Weekly	Ambika Prasad Bajpayi	About 4,000
68	"Dainik Bharat Mitra"	Do.	Daily	Ambica Prasad Bajpayi, Hindustani, Brahmin, age 45 ; 2, Panchcowri Banerji, age, 50, Brahmin.	300
69	"Bihar Bandhu" ...	Patna	Weekly	Mahabir Parsad Bania	400
70	"Biharee" ...	Bankipore	Do.	Akhauri Basudeo Narayan Singh and Purushottam Parsad Sarma.	700
71	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. Dr. A. Nottrott	1,250
72	"Hindi Bangavasi"	Calcutta	Weekly	Hari Krishna Joshar, Khetri, age 36 years	6,500
73	"Hitvarta" ...	Do.	Do.	Babu Rao Paradkar ; Mahratta, Brahmin ; age 30 years ...	3,000 to 4,000
74	"Lakshmi" ...	Gaya	Monthly	Mahadeo Parsad, age 38 years	200
75	"Marwari"	Calcutta	Weekly	R. K. Tebriwalla ; Hindu, Agarwalla ; age 41 years	500
76	"Siksha"	Bankipore	Do.	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ...	200
77	"Mithila Mihir" ...	Darbhanga	Do.	Pandit Joganand Kumar	600
78	"Satya Sanatan Dharma."	Calcutta	Do.	Radha Mohan Gokulji ; Hindu, Vaisya ; age 47 years ...	500
79	"Tirhut Samachar"	Muzaffarpur	Do.	Sangeswar Prasad Sarma, Brahmin	40
	URDU.				
80	"Al Punch" ...	Bankipore ...	Weekly	Syed Ahsan, Muhammadan, age 40 years	500
81	"Darul Hukumat"	Calcutta	Weekly and bi-weekly.	Hafiz Bux Ellahi, Muhammadan, age 42 years	1,000
82	"Durbar Gazette"...	Do.	Daily	Nawab Ali, Muhammadan	1,000
83	"Star of India" ...	Arrah	Weekly	Muhammad Zahurul Haque, Muhammadan, age 61 years ...	657
	PERSIAN.				
84	"Hablul Matin" ...	Calcutta	Weekly and daily	Syed Jelaluddin, Shiah Muhammadan, age 61 years ...	1,000
	URIYA.				
85	"Garjatbasini" ...	Talchar State ...	Weekly	Bhagirathi Misra, Brahmin, age 43 years	In Orissa.
86	"Sambalpur Hitaishini."	Deoghar	Do.	Dina Bandhu Gornayak, Chasa, age 37 years	Do.
87	"Samvad Vaheka"	Balasore	Do. ...	Kasinath Panda, Brahmin, age 37 years	460
88	"Uriya and Navasamvad."	Balasore	Do.	Ram Tarak Sen ; Hindu, Tamli ; age 50 years	450
89	"Utkal Varta" ...	Calcutta	Do.	Hrisikesh Pandey Kaviraj	500
90	"Utkal Dipika" ...	Cuttack	Do.	Gouri Sankar Ray	1,200

PART I OF WEEKLY REPORT.

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st May 1912.

No.	Name of Publication,	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Sarba Hitaishi" ...	Bankipore ...	Daily ...	Mahabir Prasad, (caste and age not known).	Not known.
2	"The Calcutta General Advertiser."	Calcutta ...	Weekly.		
3	"Narad" ...	Chapra ...	Ditto.		
4	"Narad" ...	Ditto ...	Daily.		

No. 33 "Medinipur Hitaishi"—the circulation has risen from 200 to 450.
No. 34 "Medini Bandhav"—the circulation has gone down from 600 to 426.
No. 38 "Murshidabad Hitaishi"—the circulation has risen from 162 to 200.
No. 45 "Pabna Hitaishi"—the circulation has risen from 100 to 500.
No. 27 "Jyoti"—the circulation has risen from 930 to about 1,800—2,000.
No. 57 "Sansodhini"—the circulation has risen from 300 to 400.

I.—Foreign Politics.

All-India Shia Conference.

NAMA-I-MUQADDAS HABLUL MATIN, June 3rd, 1912.

The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 3rd June reproduces the resolutions passed by the Central Committee of All-India Shia Conference held at Lucknow expressing disgust at the tyranny of the Russian troops in Meshed, proposing application for help to the British Government in stopping the inhuman cruelties of the Russians and demanding compensation for the loss suffered by the Persians.

The downfall of Morocco.

NAMA-I-MUQADDAS HABLUL MATIN. June 3rd, 1912.

2. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 3rd June draws the attention of the Persians to the causes of the downfall of Morocco, and says that the Europeans do not think it necessary to stick to the terms of agreements made by them so long as the other party is not equally strong. Their object is only to take away all foreign wealth into their own country by fair means or foul, by trade or by murder and pillage. Countries which are naturally wealthy, have always attracted the attention of these greedy Europeans. They invariably take rich countries, cost what it may. Had Transvaal not been rich in her mines the English would not have tried hard to possess it. Their avowed object for committing murder and pillage in the East, however, is "spread of civilization." The Italians are now massacring the women and children of Tripoli only for spreading civilization. The French are also killing the Moors for the same reason. If the present revolutionary state of Morocco continues for some time longer, not only Algeciras and Tunis but the whole of Northern Africa would be ablaze in a very short time. It is feared that Egypt and Soudan would also catch fire like Morocco and Tripoli. It appears that France would not be able to take Morocco so easily as was first anticipated and no wonder if Germany, too, advances even further than Agadir for the protection of her rights. Some think that Germany has some hand in the present riot in Morocco. If such be the case, more important results may be apprehended.

We dare say the way in which the Eastern people are treated by the Europeans is very dangerous, and capable of producing serious results. It would be better if the Europeans, especially the English, attend to it, for the East is no longer what it was some time before. Even the Chinese, after having acquainted themselves with the politics of the Europeans, have established a Democratical Government in their country. It is better if the Europeans rest contented with what they possess, and do not raise the question of the Black and White skin. It is possible that the weak people of the East may, when pressed too hard, try to make themselves free just in the same way as the Spaniards shook off the yoke of the Muhammadans. Abyssinia became independent simply on account of the oppression of Italy, and Transvaal of the English tyranny; Tripoli, too, has now turned a bold front on account of the Italian butcheries. Morocco, also, which is now hard pressed by the French tyranny, may furnish another example for the Eastern people (of gaining liberty by use of force).

English intervention in favour of Turkey, solicited.

MOSLEM HITAISHI, June 7th, 1912.

3. The *Mos'em Hitaishi* [Calcutta] of the 7th June, after dwelling on the glory and power of the Moslem peoples in the past, and on the systematic efforts made by the European Powers to humble the Sultan of Turkey in recent times, goes on to refer to the Turko-Italian war now in progress, remarking that Britain having the largest number of Moslem subjec s of any Power on Earth, is morally bound to come to the help of Turkey in the present war. She has already won the gratitude of Moslems by staying the hand of Italy in her designs against Jedda, Mecca and Medina. In the past, too, Lord Beaconsfield once helped Turkey out of a most difficult situation. In the name of the many millions of His Imperial Majesty's loyal and grateful subjects, our appeal is made to Sir Edward Grey to intervene and stop this war. Let England order Italy to evacuate forthwith Tripoli and the other places she has occupied.

England and Russia.

DAILY BHARAT MITRA, June 7th, 1912.

4. The *Daily Bharat Mitra* [Calcutta] of the 7th June notices the change of foreign policy of the British Government since Sir Edward Grey's appointment as Foreign Secretary, under which Russia, once a bitter enemy, has now become a friend, thus

averting the necessity of having "Buffer States" and laying the foundation of the Trans-Persian Railway scheme.

The paper, however, points out how this change of policy has done harm to England, and how the Railway scheme if carried out would prove a source of danger to India, Russian diplomacy being so unstable and therefore unreliable.

SATYA SANATAN DHARMA, June 4th, 1911.

Hindus in Afghanistan.

5. The *Satya Sanatan Dharma* [Culcutta] of the 4th June writes:—

HINDUS OF INDIA!

Have you any right to call yourselves men? The Muhammadans of Turkey being in trouble, their co-religionists in India press the Government to interfere, while Afghanistan the Government's favourite (lit., son-in-law) that feeds on India is oppressing the Hindus (there), but not a single Hindu feels it (in India).

It is desirable that all the Hindus of India, holding meetings at different places, should pray to Government for the protection of the natural rights and the life and property of the Hindus in Afghanistan or bringing them safe to India. Their number is not so large as to create any trouble about their earning their livelihood in this country. If funds be required for this purpose, the Hindus should raise a subscription and help the Government.

We have been raising our voice in this connection these last few weeks, but no Hindu pays any heed to it. Is this not an infallible proof of total absence of life in the Hindus? Is this the way to love one's nation and duty? Why, Oh Hindus! instead of erasing the dark stain from your forehead, are you making it deeper?

Will the Hindu newspapers join in a bevy and convey this grievance to the ears of the Government? Will the 240 miilions of the Hindus even now remain idle?

HITAVADI, June 7th, 1911.

Indians in South Africa.

6. The *Hitavadi* [Calcutta] of the 7th June, referring to the statement that legislation is in contemplation in South Africa against Asiatic immigrants on the lines of the existing Australian legislation on the subject, writes that it is said that the new arrangement has been approved both by the Home and Indian Governments. So, further remarks are useless. One Calcutta Anglo-Indian paper says that the new arrangement is a good one, for the Colonists have a right to exclude outsiders. We do not want to discuss this. But we ask: Have not we the right to exclude the colonists or make their entry into our country difficult?

DAILY BHARAT MITRA, June 9th, 1911.

Chinese situation.

7. The decision of the Chinese Government abandoing the proposal of taking a loan from the European Powers and arranging to raise an internal loan instead, has caused great sensation in Europe, writes the *Daily Bharat Mitra* [Calcutta] of the 9th June; and Russia, Germany and Japan are strengthening and fortifying their possessions on the Chinese Frontier, while England too is not sitting idle. On the one hand, the European Powers are making efforts to divide China among them, and on the other the great Generals and Provincial Rulers of the country are pushing to establish their respective influence. All the internal differences notwithstanding, the Chinese will, however, not allow the foreign Christians to gain a footing in their country.

The fact that the Chinese have already taken possession of East Tibet and are fighting the Lama's force in the west, while the English are trying to re-establish their suzerainty over Tibet, leads the journal to apprehend serious events.

II.—HOME ADMINISTRATION.

(*a*)—*Police.*

HITAVARTA, June 9th, 1911.

The problem of Police reform.

8. The *Hitavarta* [Calcutta] of the 9th June is of opinion that though the lower officers alone are held responsible for the Police high-handedness, the higher officials

cannot altogether be free from blame, for the former deem it their foremost duty to obey the latter, and if the officers had constantly strict eye on their subordinates, and impressed on them at every step a proper sense of their duty which is to serve the people and not to rule over them, the Police would have been reformed to a great extent. So, though the higher officers do not have any direct connection with the objectionable dealings of the police, it is their indulgence that encourages their subordinates to act in a high-handed manner.

The Calcutta Police Torture case has once more brought the problem of Police reform to the forefront, and it is very gratifying to the journal that the case has opened the eyes of the Anglo-Indian journals also.

The paper shows at some length how much the people in the Mufassal are afraid of the Police, and how they suffer their oppression in silence, not daring to go against them, and how easy it is for the police to do what they like in the small towns and villages when it is possible for them to torture the prisoners in Calcutta.

The only way to check the Police high-handedness is, the paper suggests, to restrict their powers and to appoint, on the high offices of the department, gentlemen of good family and possessing high moral character.

The following suggestions are made to stop the police torture:—No one charged of a criminal offence should be left in police custody for more than twelve hours after his arrest; the friends, relatives and legal advisers of the accused should be allowed to see him twice every day; and no police officer should be allowed to have an interview with him, but in the presence of a responsible officer of another department.

HITAVADI, June 7th, 1912.

A police scandal.

9. The *Hitavadi* [Calcutta] of the 7th June, writes that it has long been an accepted article of belief with Indians, that the Indian police are corrupt and given to exercising *sulum*. It is for this reason, that the police in this country fail to secure popular co-operation in unearthing crime. There are many official pronouncements on record, including that of the Police Commission, bearing out this popular view of police character. It is true that, during the late period of political unrest, officials led by Sir Andrew Fraser began professing their belief that the police were improving, but this had no substratum of fact to support it. The official belief in the spotlessness of the police at that time, was getting so strong that they suppressed Mr. Mackerness's pamphlet exposing the misdeeds of this body. The Anglo-Indian press here also denounced Mr. Mackerness at the time, in unmeasured language. The recent case of Nageswar Ojha disposed of by Sir L. Jenkins has, however, now opened the eyes of the European newspapers of Calcutta. The *Statesman* in particular has been most outspoken in its criticisms. It is to be hoped that now that its eyes have been opened to the real state of things, it will not wilfully shut them again. In the meantime, the case before mentioned emphasises the urgent necessity of police reform. Accused persons should not be detained in police custody for more than 24 hours, and respectable persons should be permitted to interview them freely in *hajat*, and the police should not have full control over them during this temporary detention. These should be the main points of reform. After these points have been attended to, Government should see that the class of recruits to the force is also improved, by offering them better pay and prospects in future.

DAINIK CHANDRIKA, June 7th, 1912.

Pay of constables in Eastern Bengal.

10. The *Dainik Chandrika* [Calcutta] of the 7th June, referring to the difficulty now being experienced in a growing measure in securing recruits of good physique for the Eastern Bengal police, whether in the province itself or in Upper India, remarks that men will not be found for the hard and responsible work of a policeman on Rs. 8 or Rs. 10 per month, as wages and the prices of necessaries of life have gone up considerably of late. Let the Government raise the pay of these constables and then all difficulty of recruitment will cease.

SATYA SANATAN DHARMA, June 4th, 1912.

Police notification criticised.

11. The *Satya Sanatan Dharma* [Calcutta] of the 4th June has the following:—

CURIOUS NOTIFICATION OF THE POLICE COMMISSIONER.

An order has been issued that any person carrying "*lathi*, club, stick, knife or sword-stick on the public roads of Calcutta or its suburbs will be

prosecuted and punished with 15 days' imprisonment or fifty rupees fine."

This order naturally gives rise to certain questions:—

(1) Have not the aged, the sick, the blind and the Muhammadans, particularly the *Kabulis*, been excepted?

(2) Why this order just for a year? Has any astrologer foretold any event to take place during the period?

(3) Are not the gun barrels of the Europeans as dangerous as the weak bamboo sticks of the Hindus?

(4) Is it in accordance with the duties of a ruler, the ordinary duties of a man or the much and long praised, Christian religion, to thus deprive the people of the means of self-defence, making them helpless, and to leave them at the mercy of thieves, villains, robbers and oppressors?

(5) Is not this order of the Police illegal?

(6) Will it not be the duty of the people to challenge this order, and to see how far and how many persons the improper and unnatural order is able to send to prison?

This order, though apparently very brief, is the final blow to completely sever the throat of the subjects already half cut.

"An Aged invalid."

HITAVADI, June 7th, 1913.

Extortion of confessions by the Police.

12. The *Hitavadi* [Calcutta] of the 7th June writes that it has been a long-standing grievance with the Indian public that the police often extort false confessions which are retracted in Court. In such cases, the accused is let off, but the public do not know why he made the confession at all. If he says that the police made him confess, even that complaint is not always duly inquired into. A recent case of this nature is that of Ramani Mohan Ghatak and Jagadis Chandra De, accused of murdering one Ambika Charan Bhattacharji, heard before the Additional Sessions Judge of Dacca. The proceedings in Court suggest that confessions were forced from the men. The accused have of course been let off, but what inquiry is being made as to why these confessions were made, and whether or not the police forcibly extorted those confessions? If the police are found guilty in the present case, they should get exemplary sentences. And also what are the police doing to secure the real culprit—now that the two men they hauled up have been let off?

DAILY BHARAT MITRA June 11th, 1913.

A case for enquiry.

13. In reference to the question of Mr. Kier Hardie regarding the case of Punjabhai of Bombay, who was arrested without a warrant and detained in custody for the purpose of inducing him to give false evidence against some unknown persons, and to the irritation alleged to have been displayed by Mr. Montagu in answering the same, the *Daily Bharat Mitra* [Calcutta] of the 11th June, after giving a history of the case up to the discharge of the accused by Mr. Austen, Presidency Magistrate of Bombay, hopes that Government will order an enquiry into the matter.

NAYAK, June 11th, 1913.

Sir Charles Bayley and Vikrampur.

14. The punitive police, writes the *Nayak* [Calcutta] of the 11th June, is in full evidence in the Vikrampur Pargana of the Dacca district, and many things are being said in the press on the subject. But those who know the underlying secret are enjoying the situatiou. It is rumoured that when Sir Charles Bayley was master of Dacca, he formed a desire to proclaim the three castes of Brahman Kayastha and Vaidya living within the jurisdiction of the Munshiganj thana, Pargana Vikrampur, as Criminal Tribes under the Criminal Tribes Act. The Durbar, however, upset everything, severed Bengal was reunited, and like a poor man's desires, this desire on the part of Sir Charles rose in his mind simply to disappear the next moment. We need not say what turn matters would have taken, had Sir Charles' desire been fulfilled. We are, however, unwilling to believe the rumour.

MITHILA MIHIR, June 8th, 1913.

Frequent robberies in Durbhanga district.

15. The *Mithila Mihir* [Durbhanga] of the 8th June draws the attention of the authorities to the cases of theft and robbery in and about Jhanjharpur and Manigachi (Durbhanga), and is astonished to find these cases in the localities

where the thieves live under police surveillence. This is simply scandalous and efforts must be made to remove the cause of complaints.

16. The *Muhammadi* [Calcutta] of the 7th June, says that the frequent occurrence of dacoity in the 24-Parganas does not redound to the glory of British rule. Lord Carmichael is prayed to allow the educated and respectable inhabitants of the district to keep fire-arms without license, as certain inhabitants of Mymensingh have been allowed to do in order to save themselves from the growing evil of oppression by dacoits.

MUHAMMADI, June 7th, 1912.

Dacoity in the 24-Parganas.

17. The *Nayak* [Calcutta] of the 7th June reproduces, from the *Surama* (Surma) newspaper, a correspondence in which it is complained that a number of *budmashes*, among whom there are many old offenders, are committing great oppression on the inhabitants of Rupapur and the neighbouring villages under the Balaganj thana in the Sylhet district. At night they force open the doors of people's houses, and even violate the modesty of their female inmates. They throw cowbones in tanks, foul verandahs of houses, and persecute the villagers in various other ways. Moreover, they lift cattle and set fire to houses. More than once the police have carried on enquiries against the *budmashes*, but in every instance bribe has secured their safety. About a month ago, a villager brought a bad livelihood case against the *budmashes*, and the Sub-Inspector of the Balaganj thana came to Rupapur on enquiry. It is not known what report he has submitted. Most people will refuse to give evidence against the *budmashes* out of fear for them. Already, they are threatening all such people as may give evidence against them with severe revenge. A few days ago, one of the *budmashes*, who is an old offender, so severely belaboured, in broad daylight a respectable man, who had given evidence against them, that he is lying in a precarious condition. It is to be highly regretted that some of the well-to-do men of the locality are supporting the *gundas*. Thus encouraged, the ruffians are becoming more and more oppressive to poor villagers.

NAYAK, June 7th, 1912.

Gundaism in Sylhet.

The editor of the *Surama* remarks that the complaint is so serious that the Sub-divisional Magistrate ought at once to enquire into it, and draws the attention of the Local Government and the Inspector-General of Police to it.

18. The *Muhammadi* [Calcutta] of the 7th June says:—

MUHAMMADI, June 7th, 1912.

A kidnapping scare.

Uneducated and half-educated villagers in the Rajshahi, Nadia, Bogra and other adjoining districts, believe that people are out to kidnap boys for sacrifice at the Sara bridge. They are consequently laying their hands on all strangers they are coming across and belabouring them. Already, many persons thus assaulted have come to hospitals. The authorities are trying to disabuse the minds of villagers of their wrong notion, but to no effect. Kidnapping scares occurred also when bridges were constructed over the Hooghly, the Gorai, and other rivers. People have been asking us whether there is any truth at the root of such scares. We are unable to answer this question. The authorities, however, ought to adopt some effective means of thoroughly disabusing the public mind of such a notion.

19. The *Basumati* [Calcutta] of the 8th June narrates how, lately, three Europeans soldiers gave chase to an Indian woman while passing along Queen Street at Serampore, how the woman sought refuge in the house of a local Barrister of eminence, and how the timely appearance of a local teacher on the scene, who remonstrated in a friendly way with the soldiers, saved the situation and prevented most unpleasant consequences. Commenting on this incident the paper remarks: We are surprised to see such an incident occurring in broad daylight in the most frequented throughfare of a populous town like Serampore. Let the military authorities take stern measures against these delinquents.

BASUMATI, June 8th, 1912.

European soldiers giving chase to an Indian woman at Serampore.

20. Commenting on this incident, the *Samay* [Calcutta] of the 7th June suggests that Government should encourage the soldiers to marry. There will be found women in India quite willing to become their wives. Government might build huge barracks to house large numbers of these wives in the neighbourhood of the existing soldier's quarters. And the progeny of these unions ought to be of

SAMAY, June 7th, 1912.

Ibid.

sound physique enough to furnish a perennial supply of new recruits to the Army.

BASUMATI, June 8th, 1912.

"Outrage on women."

21. The *Basumati* [Calcutta] of the 8th June reports that some people who had been to the Ganges to bathe, were returning to Singia station (near Jessore) at 10 P.M., on Saturday night from a place close by. Eight or 9 of them were women and 2 or 3 men. Suddenly, a dozen robbers fell on the party and dragged two of the females away to a neighbouring jungle. Three Baruis of an adjacent village happened to be passing by that jungle at the time, and they between them managed somehow to scare the robbers away. The women had some money with them of which they were robbed. This is not a new incident on Afra Road. Two or three such incidents happened before, but no effective remedy has been applied yet.

MUHAMMADI, June 7th, 1912.

The case of Sakhiranness of Nadia.

22. Referring to the alleged case of outrage on Sakhiranness by a Sub-Inspector of Police in the Nadia district, the *Muhammadi* [Calcutta] of the 7th June writes as follows:—

We learn that the officer who was charged with the investigation of the case has found the Sub-Inspector innocent, and that the District Magistrate and the District Superintendent of Police have been unable to believe Sakhiran's story. The Collector says, why did not Sakhiran lodge a complaint in the law-court immediately after the occurrence of the alleged outrage? He thinks that her brother, who is an old offender, conspired with her to lay a false charge against the police with the object of getting out of a bad livelihood case, which he came to know beforehand the police had intended to bring against him. This much only the Magistrate believes, namely that the Sub-Inspector kept Sakhiran in unlawful confinement. Assuming for argument's sake that the Magistrate's finding is correct, did not the Sub-Inspector confine Sakhiran in a room of another person's house, and remain with her alone for a long time, after barring the door of the room from inside? If this part of Sakhiran's complaint is true, then can any one explain why the Sub-Inspector kept himself confined in a room for a long time in the company of this young and beautiful woman, barring the door from inside? No woman, not even a prostitute, can speak to a law-court and to the public of her chastity having been violated, with the object of saving a brother from a bad-livelihood case. We do not know whether such a practice prevails in Europe. In our country, even public women, however shameful their conduct may be at home, move veiled and with perfect decorum in public streets and in law-courts. They, too, feel ashamed to behave immodestly before the public. It is, therefore, a pity that the Magistrate did not feel the least compunction in holding that an honest Musalman woman like Sakhiran could be guilty of such gross immodesty. If it was the Sub-Inspector's purpose to enquire into a case, under what law did he take Sakhiran to another's house and there keep her confined in a room in his sole company? Could he not secretly ask her questions in her own house? Has not the Magistrate of Nadia heard that once an old village woman expressed her gratitude to a Judge by saying: "*Saheb*, may you be a *daroga*!" Had he known what power and influence *darogas* wield in the mufassal he would never have supported the *daroga* in Sakhiran's case in the manner he has done. His first duty in the case was to enquire into the Sub-Inspector's character, but we do not know that he did anything of the kind. However that may be, we draw the attention of Lord Carmichael, our kind-hearted ruler and the *ma bap* of poor men, to the case. His fair name as father of the people will be tarnished unless he orders a special enquiry into the matter and does justice to Sakhiran on whom an inhuman oppression has been committed. In behalf of all poor people in the country, as in that of Sakhiran, we pray, O Lord Carmichael! save, save (us).

MITHILA MIHIR, June 8th, 1912.

Objectionable novels.

23. The *Mithila Mihir* [Darbhanga] of the 8th June hopes that the subject-loving Government of India would take due notice of a certain type of novels published in England, in which Indians are described in a way to prejudice their readers against the Indians. Besides, such writings are derogatory to the Indians.

24. The rejection by Government of the prayer of the Hindus of Dera Ismail Khan and some other districts in the Frontier Province for retransfer of these districts to the Punjab Government, has afforded an opportunity to the Urdu journal *Afghan* of Peshawar to abuse the Hindus, calling them seditionists and agitators, says the *Hindi Bangavasi* [Calcutta] of the 10th June.

Mischievous writings of the *Afghan*.

HINDI BANGAVASI, June 10th, 1912.

It is needless, the paper remarks, to comment on the writings of the *Afghan* as this has been done many times before. The thing to be seen is when the Government takes some step to stop its mischievous writings.

(*b*)—*Working of the Courts.*

25. The *Satya Sanatan Dharma* [Calcutta] of the 4th June writes :—

Policy in justice.

SATYA SANATAN DHARMA, June 4th, 1912.

JUSTICE IN DOUBLE COLOURS.

Kshirod in Bengal and Nanki in the Punjab.

The *Punjabee* of the 25th May has drawn a comparison between the outrage case in Bengal and that in the Punjab. Bengal had justice but Punjab had not; the opinions of doctors and assessors were accepted in the one but not in the other. Due regard was shown to witnesses in the one, but respectable witnesses and public opinion were flouted and discarded in the other.

Quite so; but the thing is that in India everything is done with policy; justice for the sake of justice is not proper for India. Let the Editor of the *Punjabee* read the Bible and he will come to know that God himself used to fight taking sides, what to say (then) of a judge who is (after all) a man.

26. Considering there has been miscarriage of justice in the case Emperor *versus* Radha Shyam Kurmi, convicted of rape but acquitted by the Allahabad High Court, the *Daily Bharat Mitra* [Calcutta] of the 12th June draws the attention of the Government and recommends increase in the age of consent from 12 to 14 or 15 years.

Miscarriage of justice.

DAILY BHARAT MITRA, June 12th, 1912.

27. The *Bangavasi* [Calcutta] of the 8th June asks the Government to call for and see the papers of the case in which an Englishman, named Arnold, who was charged with having killed one Mahesh Kurmi, has been let off with a fine of Rs. 100 by the District Magistrate of Purnea. A Purnea correspondent says that, on hearing the judgment, Arnold paid one hundred rupees to the court and walked away smiling.

An Englishman fined Rs. 100 for killing a native.

BANGAVASI, June 8th, 1912.

28. The judgment of the High Court in the Calcutta Police Torture case, writes the *Birbhumvasi* [Rampurhat] of the 6th June, is a fresh proof of the fact that, under British rule, no one, not even the police, can commit an offence with impunity.

The Calcutta Police Torture case.

BIRBHUMVASI, June 6th, 1912.

29. Referring to the security paid by the *Kesari* of Poona, the *Satya Sanatan Dharma* [Calcutta] of the 11th June says, "it has caused wide-spread discontent in the Press. The writings for which it has been called upon to deposit security are perhaps not objectionable. To gag the Press in this way earns a bad name for the Government. Unrest, discontent and strong protest against the administration of a country indicate that there is some defect in that administration and invite the sympathy of the outer world.

The Government and the Press.

SATYA SANATAN DHARMA, June 11th, 1912.

The liberal British Government should take note of this, and take the people into its confidence. To gag the Press which is the mouth-peace of the people means weakening the very foundation of good Government. People's affection can be earned by generosity and not by the use of strong clubs."

NARAD, June 7th, 1913.

30. The *Narad* [Chapra] of the 7th June quotes the following passage from the *Bihar Advocate* to show how ignorant of social status of the people is the Subdivisional officer of Samastipur who wrote in regard to the sweeper of his Court :—

Ignorance of a Magistrate.

"A very trivial affair, but the complainant is an important official of my court and ought to be treated with respect."

(c)—Jails.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, June 6th, 1913.

31. Referring to the question asked by the Hon'ble Mr. Keshav Pillay in the Madras Legislative Council and the Government's reply thereto, on the subject of imprisoning Chidambaran Pillay in an Indian Jail and inflicting hard labour on him therein, the *Sri Sri Vishnu Priya-o-Annanda Bazar Patrika* [Calcutta] of the 6th June says :—

Chidambaran Pillay's rigorous imprisonment.

The Madras Government cited the authority of a circular issued by Lord Minto's Government to support its action relating to Chidambaran Pillay. But we ask, does this circular enable executive authorities to inflict rigorous imprisonment in an Indian Jail on any person sentenced to transportation for a short period without labour by a High Court? Does not such a circular interfere with the independence of the judiciary? Is the circular applicable to cases of political offenders only? Did Lord Minto issue it with the object of making political offenders suffer rigorous imprisonment like common criminals? We hope Lord Hardinge will carefuly consider the matter and withdraw this objectionable circular, otherwise executive authorities will not shrink from interfering with the decisions of the High Courts, on its strength.

(d)—Education.

CHARU MIHIR, June 4th, 1913.

32. The *Charu Mihir* [Mymensigh] of the 4th June writes as follows :—

The Dacca University scheme and committee.

We are not opposed on principle to the establishment of a new University in Bengal. On the contrary we believe that the cause of high education will be greatly furthered by the establishment of Universities on the new plan in different parts of India. We have more than once said and again say that Lord Hardinge's motive in the Dacca University scheme is very noble. His Excellency has, in fact, conceived the idea of establishing new Universities in different parts of India with a view to giving effect to the message of hope carried to us by His Imperial Majesty the King-Emperor. We do not doubt the honesty of the Government's intention. The country's opposition to the Dacca University scheme is based on other reasons.

The manner in which officials ruled Eastern Bengal during the last few years was opposed to the spirit of British rule. The policy of divide and rule which sprang up at Dacca has done immense harm to the conntry. Taking advantage of the weakness of public opinion officials at Dacca showed a great liking for despotic rule. We are not certain whether the pernicious idea of crushing one community with the help of another ever entered into the mind of any official at Dacca, but the matter was widely discussed by the public. Rightly or wrongly, people was led to think that failing to cope with their besetting difficulties, some of the Dacca officials followed a very lliberal policy of administration. We do not know whether there is any deadly poison in the climate of Dacca, but we believe that the evil which crept into the administration of Eastern Bengal has disappeared with the Partition of Bengal. The public mind, however, is not yet fully at ease. The masses think the spirit of that evil still hovers over Eastern Bengal, and that by its influence the noble object of the Viceroy in establishing the new University will be frustrated. Let us hope that this fear of the public is unfounded.

It is now useless to oppose the Dacca University project, for no amount of opposition will shake the Government's purpose. We must bow to the inevitable, for Lord Hardinge is firm in his determination. The present Government's regard for public opinion has, however, led to the appointment of a committee relating to the matter. But it is a useless committee. The

field of its work is very circumscribed. It has been empowered to decide a few minor points only and not to touch fundamental questions.

The constitution of the committee is disapproved by the people of the country. The appointment of Mr. Nathan as its President has dissatisfied them, and strengthened their fears about the University itself. Government is aware of the public feeling towards Mr. Nathan. His appointment has been strongly protested against from all quarters. We are unable to make out why Government has appointed him President in disregard of this universal protest. Government cannot make people understand how Dr. Rash Behari Ghosh or Dr. Brajendralal Sil is inferior to Mr. Nathan. In its resolution, Government has given high praise to the ability of Sir Asutosh Mukerjee but he has not been given a place on the Committee. This point is being variously discussed by the public. In fact, Lord Carmichael has aggrieved the Bengalis by appointing Mr. Nathan President of the committee.

SANJIVANI, June 6th, 1912.

The Dacca University scheme and committee.

33. The *Sanjivani* [Calcutta] of the 6th June in discussing the appointment of the Committee, writes that teaching and residential Universities are undoubtedly, under certain conditions, most beneficial. But it is a question where in our country, in its present circumstances, there is any necessity for such a University. In Europe and America, there are many Universities of the teaching and residential type. But those bodies are not ruled by Government. They have been created by public subscriptions and the senates of those bodies are full of representatives of the same public. They are in no lack of funds and there is thus no risk of their independence being impaired any way. In the present case, the proposed University will have a senate mostly composed of Government servants. So the atmosphere will not be a free one there. Moreover, Government will find the money for this institution. It has already promised a recurring yearly grant of Rs. 4 ,000 and a non-recurring grant of ten lakhs for it. So year after year, a large sum of money will have to be found for it. The Presidency College, in its Science Department in Calcutta, has been raised to a high level of efficiency as the result of many years of effort. And it will be improved further in future. Mr. T. Palit is going to found a high-class laboratory and science institute for the students of all colleges affiliated to the Calcutta University. This shows what a big amount of money Government will have to find if it is to establish a similar institute in Dacca. This amount of money might have been utilized towards founding any number of new colleges, or improving existing colleges, or extending primary education. We would not raise all these objections, if the University were started with public subscriptions. There would not be much to object to, if with this money a Medical College or an Engeenering College or a Technical Institute had been founded. What this country now requires in the matter of educational advancement is extension not depth. Moreover, the present University Regulations require the teachers of all schools and colleges, Government or private, to be men approved by the University. There are, besides, boarding-houses attached to most of the affiliated colleges. In view of these facts, the Calcutta University may well be called a teaching and residential University in a sense, so there is no need for such a University anew at Dacca. And seeing that the sphere of work of the new University will be confined to Dacca town, it is not apparent how it is going to relieve the congestion said to prevail in the Calcutta University. But perhaps what is meant is that this restriction of its sphere of work is temporary. In time, its jurisdiction may be extended beyond the limits of Dacca. In that case, the educational partition of Bengal will be perpetuated.

And why has Dacca been selected as the site of the new University? It is true that there is ample housing accommodation available at Dacca. But as Principal Archbold has truly said, mere money or houses cannot make up a University; there must be a body of men engaged wholly in the pursuit of learning to form the basis of a University. How many independent-minded men will there be on the syndicate and senate of the Dacca University? These bodies will consist almost wholly of the Professors and Government officials. Then where are the four colleges at Dacca spoken of by Government? There are actually two, the Dacca College and the Jagannath College.

Then it is said that the Calcutta University syndicate have no representative in it from Eastern Bengal. What does "representation" mean here? To be a member of the syndicate, one must be a resident of Calcutta. That, certainly, is no bar to the selection of an Eastern Bengal man. The late Mr. A. M. Bose was a member of the syndicate for a long time. And will a man from Assam be able to sit on the proposed Dacca University syndicate? Will people residing at Barisal, Faridpur, Mymenshingh and Rajshahye be able to be members of tha' body either? Next, it is said that there are only six Moslem Fellows of the CalcuttaUniversity. Why is it thus? Ninety of the 100 senators are Government nominees. Why does not Government therefore nominate competent Moslems in larger numbers? At Dacca there are two colleges; whereas in Calcutta there are 14 or 15 Arts and Science Colleges, besides a Medical and Engeenering College. So how can Dacca be a more suitable place than Calcutta for a teaching and residential University? Government says Dacca will offer facilities for Moslem education. Well, the Calcutta University provides for instruction and education in Arabic and Persian, and the standard of that training can well be raised. That the Dacca University will give special educational facalties to Moslems is not admitted by Moslems themselves. And they do not want this University at all. What they want is a liberal extension of primary education. For the promotion of high education among them, what are wanted are scholarships in larger numbers. A new University, whether at Dacca or elsewhere, cannot do them much service just now. Representative Musalmans have indeed expressed the opinion that the new University will not do them any good, but will rather injure their interests.

Coming now to the *personnel* of the Committee, we find that of the fifteen members, eight are Government servants. Of the seven unofficials, three are Moslems. Of the independent-minded Hindus of Eastern Bengal, Babu Ananda Chandra Ray alone has been selected. But should not Babu Aswini Kumar Dutt, a man who has devoted his whole life to the spread of education, Babu Ambica Charan Majumdar, Babu Anath Bandhu Guha, Babu Jatra Mohan Sen and Babu Kisori Mohan Chaudhuri also have been taken into the Committee? Dr. Rash Bihary Ghosh's selection is commendable. But Sir Guru Das and Sir Ashutosh—men in intimate touch with the Calcutta University might have been taken in with advantage. And why should Mr. Nathan be President of that body? He is one of the three officials—Messrs Lyon and Le Mesurier being the other two—who were responsible for making the Government of Eastern Bengal unpopular, who inaugurated and kept up a policy of repression in that province. Government has chosen Mr. Nathan for this post, heedless of public protests. The Committee is, therefore, bound to forfeit public confidence. And there should have been appointed to it a larger number of independent-spirited Hindus and Moslems.

The Committee should have been empowered to consider the fundamental question as to whether a University should be started at Dacca at all or not. Public opinion so far has declared itself against the necessity of such a University altogether; if there was to be a University at Dacca at all, the public wanted it to be limited to the Dacca Government College. It will be a serious inconvenience to local poor students if the Government proposal to incorporate all the colleges at Dacca in the new University is persevered in. Government of course has asked the Committee to see that education at the new University is not made expensive. No doubt, Government means well. But what are its ideas of expensiveness? Does Government intend that residence at the Dacca University will not be more expensive than residence at the Eden Hostel at Calcutta now, and attending lectures and courses at the Presidency College? Does Government know that at Dacca there are now large numbers of poor students who live with their guardians or with benevolent and rich patrons, eking out a hard existence with the poor remuneration of a private tutor? There are many men who have become famous in after life, who passed their college days in this sort of penury: they would not have got any education at all, if they had had to spend Rs. 25 or Rs. 30 monthly on it. A compulsory residential system at Dacca will, therefore, mean that many poor students who can now somehow manage to get an education on Rs. 5 or Rs. 6 per month, will have to forego the benefits of education altogether. It

will inconvenience Hindus, and also Moslems to a larger extent. At least the Dacca Jagannath College should be kept out of the new University in the interests of the poorer students. Will Government listen to this prayer? Rather let the Dacca University have a new Medical and an Engineering College of its own, which will be a public gain.

34. The *Muhammadi* [Calcutta] of the 7th June writes as follows:— MUHAMMADI, June 7th, 1913.

The Dacca University scheme and Committee.

We are unable to make out how a part of the country, inhabited mostly by poor illiterate Musalmans, can be thought the fittest place for establishing a residential and teaching University. If, however, Government wants to make Dacca a centre of high education on account of its having been raised to the status of a provincial capital and of the necessity for turning to account the large public buildings lately constructed in it then that is a different thing altogether.

In order to give Bengal an all-round development, it is first of all necessary to raise its Musalmans inhabitants to the same level with Hindus in the matter of education, and so long as this is not done no residential University should be established in any part of the country for spreading high education.

However cheap the cost of living in the hostels attached to the proposed University may be made by the authorities, it cannot possibly be made cheaper than the cost of living in the Hindu hostel, Baker hostel, or Elliott hostel. But very few students of the Musalman community are able to pay even this cost. Dacca has a large population of mostly poor Musalmans, and it will undoubtedly be unjust if poor Musalman fathers, who live at the place with their families, are compelled to send their sons to a residential University for receiving high education. Suppose a person has four sons whose boarding and lodging cost him Rs. 12 per month. If he has to put them in a residential University, their hostel charge will be at least Rs. 10 for each. How many fathers will be able to educate their sons at such a high cost? For residents of Dacca, it will also be eqally expensive to send their boys to other places to receive education under another University. So that this alternative will be useless to them, so far as cost is concerned. In a family of many members, the maintenance of a boy costs very little, so that even poor people can easily educate their sons in local non-residential colleges.

At present, the educational wants of the Musalman community are manifold, and it will be no exaggeration to say that it is entirely in want of even primary education. In this state of things, will not the proposed restriction on Dacca in matters educatinal injure the cause of primary education there.

We are not opposed to the principle of residential and teaching Universities, what we say is that Bengal will not be fit for such a University so long as her Musalman inhabitants do not become equal to their Hindu brethren in education, and that it be will long yet before they can attain this position of equality with Hindus.

In conclusion we have two prayers to make. Firstly:—If the authorities are determined to establish a residential and teaching University at Dacca in total disregard of public opinion or convenience, we humbly beseech them to keep at least one college at Dacca attached to the Calcutta University for such students as will be unable to prosecute their studies in the residential University. Pray do not reject this prayer on behalf of the poor Musalmans of Dacca. Secondly:—If it is the intention of the authorities to adopt the scheme which will be prepared by the Committee after fully considering the wants and grievances of the public, and consulting the views of thoughtful independent and educated men in the country, then pray do not depend on the views of *upke waste* (sycophantic) people only, but consult first of all the views of such educated Musalmans as are wise and thoughtful and have experience of Musalman education. It is absolutely necessary to cousult the views of Khan Bahadur Maulvi Muhammad Ibrahim, Inspector of Schools, Burdwan Division, and of Maulvi Abdul Karim, Inspector of Schools, Chittagong Division, who was at one time at Dacca and whose evidence is, consequently, bound to be very valuable. We also pray the committee to consult the views of such men as the Hon'ble Mr. Abdulla al-Mamum Suhrwardy, Mr. Ahmad, Mr. Z. R. Zahed Suhrawardy, Nawab Abdul Jubbar,

Maulvi Mujibar Rahman, Editor, Maulvi Ekinuddin Ahmad, Maulvi Mazhar-ul-Anwar and Khan Bahadur Maulvi Shamnujoha.

MOSLEM HIT. 10TH, June 7th, 1913.

35. The *Moslem Hitaishi* [Calcutta] of the 7th June is glad to see that the Dacca University scheme is going to take practical shape soon, as foreshadowed by the appointment of the Committee.

The Dacca University scheme.

BASUMATI, June 8th, 1913.

36. The *Basumati* [Calcutta] of the 8th June writes that an examining body like the Calcutta University, which takes no account of the moral character of its students but contents itself simply with granting a degree, is calculated to do more harm than good to the country. The system of education imparted by it may be compared to the training undergone by a race-horse. As a race-horse learns nothing but simply how to run fast in order to win the race, so our students learn nothing but simply how to cram up a certain amount of knowledge in order to pass an examination. After passing this examination he is not fitted any the better to cope with the problems of life. It is no education that he receives at all in the proper sense of the word. We, therefore, support the Dacca University scheme, which is expected to give a better education to its students. A residential system means that these students will have their character and conduct continually watched and regulated by their teachers. We hope each community here, Hindu and Moslem, will be allowed to be reared up in its own distinctively national way, that there will not be any rigid introduction of the systems in vogue in England. We think those who oppose the creation of a new University at Dacca do not know what education should really aim at. As Sir Henry Fussell(?) said in Parliament in 1873—

Ibid.

"In countries where University education is most prosperous, where it does the most to form national qualities there are to be found not one, but several Universities."

Had these men really understood that the formation of character is the aim of education, they would have instinctively felt that the existing University is too overgrown. Whether the new University will lead to educational separation of Eastern Bengal from Western Bengal, cannot now be said accurately, until the Committee makes its report. In the meantime, all that can be said is that, if the educational system at Dacca is moulded on national Bengali lines, nothing but good can come to the country.

SANJIVANI, June 6th, 1913.

37. The *Sanjivani* [Calcutta] of the 6th June writes:—

The educational officer at Dacca.

The proposal of having a special educational officer at Dacca, as soon as it was announced by Lord Hardinge, evoked public protest from all sides. We understood from the outset that with such as officer existing, an educational separation of the two Bengals was inevitable. Government, in spite of all public protests, has appointed Mr. Dunn Educational Officer for Eastern Bengal. Recently, a student of the Jalpaiguri National School applied to the Education Department for permission to join a school affiliated to the University. Mr. Dunn has refused him permission. The letter of refusal purported to emanate from Mr. Küchler, but is signed at the bottom by Mr. Dunn. This lad has appealed to the University against this order. The University, not understanding this mystery of Mr. Küchler being the author of a letter signed by Mr. Dunn, has forwarded it to Mr. Küchler for his opinion. But we ask why Mr. Dunn objects to the University admitting National school students? During the time Bengal remained partitioned, the Government of Western Bengal used to permit National school students to enter schools affiliated to the University, while Eastern Bengal used to refuse such permission. Will that policy be pursued even now? The University makes no objection to admitting National school students. Sir Gurudas Banarjee, and men like him, are the leaders of the National school movement. Professors of National colleges have been appointed University examiners. So Mr. Dunn should not regard these schools with suspicion. And how comes it that a letter issued by Mr. Küchler is signed by Mr. Dunn? Is the educational policy in the two Bengals still to be separate then? The appointment of a separate educational officer is leading already to the evil results foretold. Let Lord Carmichael stop this. Let this post be abolished and the same educational policy be pursued in the two Bengals.

38. The *Samay* [Calcutta] of the 7th June writes that the Bombay Government was emphatic in its denunciation of Mr. Gokhale's Elementary Education Bill. And yet lately Sir G. Clarke, in a public speech, emphasised the necessity of compulsory and, if necessary, free education for Anglo-Indian boys in this country. Does not this show a colour prejudice in favour of a certain community. The White must be forcibly admitted to the light of knowledge and yet the proposal to educate the Black is held reprehensible. Verily, common sense and logic have departed from the minds of men in the present era.

SAMAY, June 7th, 1912.

Alleged difference in educational policy.

39. Maulvi Ahmad, the Head Maulvi of the Calcutta Madrasah, wites the *Muhammadi* [Calcutta] of the 7th June is, in the opinion of the public, unfit to hold his present high position. The institution is believed to be suffering by his rule. Moreover, he is on extension of service. Under the circumstances, he ought to be made to retire, and a really able man should be appointed in his place. We believe the Head Master of the English Section of the institution is such an able man. He is an M. A. in Arabic as well as in English, and a *pucca* Musalman. No one will object to his being placed at the head of the Arabic section. With him as the Head Maulvi of the Arabic section, the Calcutta Madrasah will, we are sure, become an ideal institution of its kind.

MUHAMMADI. June 7th, 1912.

The Head Maulvi of the Calcutta Madrasah.

40. The *Moslem Hitaishi* [Calcutta] of the 7th June is glad that Mr. Samman, President of the Barasat Government School Committee, has recognised that as Moslem students number 103 out of a total of 265 on the school rolls, there should be a larger number of Moslem teachers employed than the two now on the staff. Continuing, the paper point out that the Moslem Hostel attached to the school has now only 19 inmates. It has fallen into disrepute because it is in charge of a teacher of the lower classes who could not maintain discipline. What is wanted is that a Moslem graduate should be appointed Assistant Master of the school and be put in charge of this Hostel. The school Visiting Committee also should be more largely manned by Moslems than now.

MOSLEM HITAISHI, June 7th, 1912.

The Barasat Government school.

41. The *Islam Rabi* [Tangail] of the 3rd May highly regrets that the authorities of the Calcutta University are persistently refusing to affiliate the Tangail Union School which has a large number of students on its rolls, has an efficient staff of teachers, is well-provided with funds, imparts education on the lines prescribed by the authorities and has excellent arrangements for the lodging and boarding of both Hindu and Musalman students. Why in spite of such excellent equipment, does the institution continue to be in the bad books of the authorities?

ISLAM RABI, May 3rd, 1912.

The Tangail Union school.

42. The *Sanjivani* [Calcutta] of the 6th June calls for the abolition of the present system of separately allocating the Government senior scholarships at the Matriculation Examination between Eastern and Western Bengal. Let these scholarships be thrown open to the unrestricted competition of all Bengal. Otherwise, the educational partition of Bengal will be perpetuated.

SANJIVANI, June 6th, 1912

Scholarships in Eastern and Western Bengal.

43. The *Islam Rabi* [Tangail] of the 10th May writes that there is a Lower Primary Board School at Kari-ata, the teachers and students of which, to the exclusion of two or three Hindu students, are wholly Moslem. With the permission of the educatioual authorities, the manager of this school used to observe Friday as a holiday instead of Sunday. This has, however, incensed Babu Ramani Mohan Guha, Sub-Inspector of Schools, Gopalpur Circle, Tangail subdivision. He has in his anger stopped the monthly aid of Rs. 12 to the school. And one Friday he went to inspect the school, but finding the doors closed, broke them open and entering brought out papers by forcibly breaking open boxes, drawers, etc. And he ended by writing his remarks on the school after the inspection only of the school premises.

ISLAM RABI, May 10th, 1912.

Allegations against a Sub-Inspector of Schools.

Ramani Babu, on another occasion, wrote in favour of two extra teachers being appointed to the Kabaria Bari school, because the students on its rolls had increased largely. The school authorities appointed a poor Moslem, who

had passed out from the *Guru*-Training School. But Ramani Babu has said that there must not be two Moslem teachers in one school, so the new man must go and make room for a Hindu teacher. Let the higher authorities intervene promptly and stop all these vagaries.

SAMAY, June 7th, 1913.

The case of Professor S. K. Chatterji of Rajshahi College.

44. The *Samay* [Calcutta] of the 7th June is glad at the justice done, however tardily, to Professor Santosh Kumar Chatterji of Rajshahi College, by his reinstatement in office.

DAILY BHARAT MITRA. June 7th, 1913.

Double fees from plucked students.

45. The proposal of exacting double fees from plucked students in the schools and colleges of the United Provinces is, according to the *Daily Bharat Mitra* [Calcutta] of the 7th June, meant to check the progress of high education in the country, professions of the Government to the contrary notwithstanding.

DAILY NABAD, June 6th, 1913.

University for Bihar and Burma.

46. The *Daily Narad* [Chapra] of the 6th June does not understand the need of another University for Bengal, and says that Burma and Bihar both being under separate administrations from Bengal and widely different from it in very respect, a separate University for each of them is a greater need and highly desirable for their educational progress.

SATYA SANATAN DHARMA, June 4th, 1913.

Hindu and Muhammadan Universities.

47. The *Satya Sanatan Dharma* [Calcutta] of the 4th June says that the Muhammadan University will not be allowed to affiliate colleges of other provinces, and therefore the journal advises it as well as its sister the Hindu University, not to hanker after Charter but to stand on their own legs and do their work independently. If their students are meritorious they will, no doubt, be recognized by Government. Or the most that it could do will be to shut the door of service upon them, which will be a good thing.

(*e*)—*Local Self-Government and Municipal Administration.*

KHULNAVASI, June 1st, 1913.

Steeping of jute in rivers.

48. A Mussalman correspondent of the *Khulnavasi* [Khulna] of the 1st June says that the steeping of jute in the Betna and the Kapotaksha rivers causes the greatest trouble and inconvenience to the inhabitants of the villages on their banks, for full six months in the year. These rivers supply drinking water to these villagers. But for six months their water becomes so foul, through steeping of jute, that it becomes difficult for people even to approach them on account of the stench they emit, not to speak of drinking their water. All people on their banks become, therefore, obliged to fatch water from long distances for these six months, and this is extremely painful and inconvenient to poor people who cannot engage servants for the purpose. Even respectable people of small means are obliged to carry pitchers on their heads and fetch water from distant places. Moreover, the stench emitted by the water of the rivers causes serious outbreaks of cholera, dysentery and so forth during this time. Of course, it is not possible to abolish the cultivation of jute. But the authorities can compel cultivators to steep jute in shallow ponds excavated for the purpose by the side of their fields. This will save the water of the rivers from pollution. The sediment at the bottom of the ponds can, when these will dry up, be taken out and used as manure. Government is prayed to prevent the steeping of jute in the Betna and the Kapotaksha in this manner.

JASOHAR, May 25th, 1913.

Ibid.

49. Writing in the *Jasohar* [Jessore] of the 25th May, Jogendranath Sen of Balla says that last year the District Magistrate of Jessore was petitioned to prohibit steeping of jute in the Betna and Kapotaksha rivers, within the jurisdiction of the Jhikargachha thana, but to no effect. Next, a petition containing the same prayer was submitted to the Government. Thereupon, the District Magistrate made a local inspection. Nothing further is now known to the public as to the result of the petition. The Hon'ble Rai Baikuntha Nath Sen Bahadur intended to put some questions to the Government on the subject, but the administrative change leading to the resignation of the Hon'ble

Members of the late Bengal Council, has prevented this. All men of light and leading in the district are in favour of preventing steeping of jute in the rivers. The only opponents of such a step are the Chamber of Commerce and the Government's Sanitary expert. The Chamber insists on jute being steeped in rivers on account of ensuring cleanliness of the fabric. And the Sanitary Expert is unable to make out how steeping of jute in rivers can cause epidemics of fever, when the jute steeped in a river does not afford any facility to the breeding of anophele mosquitoes. Bnt even illiterate rustics admit that though jute gives them money, it is also killing them with fever. In fact, since the wide extension of the cultivation of jute, fever, which was almost unknown to cultivators before, has become universal among them.

Steeping of jute fouls the water in a river to such a degree that the fish in it die, and the stench emitted makes it difficult for people to travel even in boats or steamers. If in spite of all this, Government says that steeping of jute in rivers does no harm, people are helpless.

In conclusion, the writer says that the Private Secretary to His Excellency Lord Carmichael has again been written to in the matter.

50. Speaking of the degeneration of the bovine class in Bengal, the *Pratikar* [Berhampore] of the 1st June says that in the Murshidabad, Birbhum, Burdwan, Sonthal Parganas and other districts, the class of cows which formerly used to give five seers of milk at one pull, do not now give even five *puwahs* and the class of bullocks which used to draw 20 maunds easily, cannot now draw even 10 maunds. The result is that pure and unadulterated milk and *ghee* have become scarce, and trade and agriculture are suffering. The causes which have contributed to bring out this deplorable condition of the bovine class are closure of pasture lands and want of wholesome drinking water. The value of land having greatly increased, owing to the dearness of food-grains, avaricious zamindars are selling out pasture lands at high prices. All cattle are thus being deprived of their natural food and made to live only on hay, bran, and such like things. Again, for want of wholesome water, a want from which all Bengal now intensely suffers, cows drink the water of filthy ponds, fall ill and die. The attention of the District Magistrate is drawn to the matter.

PRATIKAR, June 1st, 1912.

The causes of the degeneration of the bovine class.

51. Referring to the returns of a high figure for lepers in the last census, the *Bankura Darpan* [Bankura] of the 8th June says that both the Government and the public ought to try to check the spread of leprosy in this country.

BANKURA DARPAN, June 8th, 1912.

Leprosy.

52. The *Hitavadi* [Calcutta] of the 7th June refers, with disapproval, to the lengths to which the anti-Bengali spirit is being carried by Young Bihar, and says that the cry of "Bihar for the Biharis" is leading to some extreme developments. Lately, a Tax-Daroga and a Cashier were wanted for the Sahebganj Municipality, and the advertisement for the posts stated that only Biharis need apply. Does this mean that eligible Uriyas and Chota Nagpuris, or domiciled Bengalis are not to apply? Does Sir Charles Bayley approve of this? It is bringing the Government to ridicule. A policy which will confine posts in Bihar to Biharis and posts in Orissa to Uriyas cannot be approved, as making distinction inside the same province.

HITAVADI, June 7th, 1912.

"Bihar for the Biharis."

(g)—*Railways and communications including canals and irrigation.*

53. The *Samay* [Calcutta] of the 7th May publishes the following letter:—

SAMAY, May 7th, 1912.

Wagon supply at the collieries.

Since the 10th May last, the rule for loading wagons in 10 hours has been done away with in the Kalipahari mining centre. So the rule for loading them in 20 hours has come into force again. But unfortunately, the 10 hours rule has not been abolished in the Jamuria locality. The District Superintendent at Asansol introduced this rule, offering to supply wagons twice. Since that is not being done, why should the coolies, amidst much suffering, go on loading wagons under the midday sun? So this rule

should not remain in force anywhere. We do not know whether a 10 hours' or a 20 hours' rule now prevails in the Baraboni, Toposi, Gaurandi and Akalpur areas on the Ondal Branch line. Those petty *kutials* in the Kalipahari area who cannot afford to take a "rake" have been daily applying for the past two weeks, but so far without being supplied with any wagons by the East Indian Railway. And yet, it is said, that wagons are being supplied regularly in this way to the Barakar, Agerkunr and Magma collieries. Anyway, difficulties are being placed every day, in an increasing measure, in the way of supplying wagons to the small *kutials*, in the Asansol Railway District. Those whose depôts do not have a basis of seven wagons are not being supplied with a rake (50 wagons), in the Kalipahari area. Many depôts have a basis of two or three wagons only. It is true that a man in this neighbourhood becomes entitled to a rake if he can make up a basis of seven wagons by agregating the bases of two or three neighbouring depôts, but he is not permitted to load the wagons with the help of coal belonging to other *kutials*. It is also said that seeing that there are many small *kutials* in the Jherria area who have a basis of seven wagons, and that apprehensive, therefore, that they may all take rakes, the authorities have ruled that in that area without a basis of 10 wagons, no rakes will be supplied. The East Indian Railway Company seems bent on ruining the small *kutials*. It is inexplicable why Government does not yet come to their rescue. *Kutials* who have big sidings, in addition to the regular supply, are from time to time being supplied with 50 wagons at a time. Is it not time that this rake system were done away with? The men possessing big sidings are mostly Europeans, and those with small sidings are Indians. Since November last, when the shortage of wagons began to be felt, these small *kutials* have been suffering no end of losses. The East Indian Railway Company in showing favouritism to men of its own race, has left no injury undone to the *Indian Kutials*. We appeal to them to do away with the rake system and thus do something for the convenience of the small *kutials*.

JYOTI, June 6th, 1912.

Wagon supply at the collieries.

54. Referring to this shortage of wagon supply, the *Jyoti* [Chittagong] of the 6th June says:—

We have experience of what harm shortage of railway wagons can do to the public, for such a shortage caused a terrible famine in Eastern Bengal for about one and a half months.

HITAVADI, June 7th, 1912.

A railway complaint.

55. The *Hitavadi* [Calcutta] of the 7th June complains that the new Railway to Katwa has a very poor train service compared with the number of passengers travelling. There are only two up and two down trains running every day, but the number of passengers would justify six trains each way. There is terrible overcrowding—with 18 or 20 men in each compartment. Considering that the new line passes throuh popular and wealthy villages, the Railway might have foreseen some such state of things. Any way, the matter demands prompt redress from the East Indian Railway authorities.

RATNAKAR, June 8th, 1912.

A railway grievance.

56. The *Ratnakar* [Asansol] of the 8th June takes exception to the fact that while first and second class passengers and their servants travelling third class are allowed week-end return tickets from Howrah to all stations in the coal districts of Assansol and Jheria, the privilege is denied to poorer native mine-owners who travel third class or intermediate class. The Agent of the East Indian Railway company is requested to remove this difference of treatment accorded to different classes of passengers.

TIPPERA GUIDE, June 4th, 1912.

A railway complaint.

57. Writing in the English portion of the *Tippera Guide* [Comilla] of the 4th June, a correspondent complains of the discontinuance of the practice of reserving a carriage in the Assam mail train for passengers from Chandpur to Comilla and of overcrowding of the train.

TIPPERA GUIDE, June 4th 1912.

A railway complaint.

58. The *Tippera Guide* [Comila] of the 4th June has the following in English:—

Any one arriving at Chandpur by the Assam mail has the bitter experience of the curious fashion of how the tickets of the passengers are checked and collected there. The passengers, including women and children, old and young, are first made to ascend some steps of the slope of

the station bridge to present their tickets to the collector who takes his stand there. The difficulties of the rushing passengers crowded upon the steps of the bridge many of them carrying some luggage or babies in their arms at that late hour of the night, can better be imagined than described. It is really very curious that the officer in charge of the station should have selected the slope of the bridge as the most convenient place for the collection of tickets. Why are not the tickets checked and collected at the platform, or in the compartments or elsewhere on plain land ? We hope the railway authorities will kindly redress this grievance without delay.

(h)—General.

59. The *Nayak* [Calcutta] of the 6th June writes as follows :— NAYAK, June 6th, 1912.

"Delhi *laddoo*." (Dead-sea apple).

At last our eyes have been opened. We have at last discovered Lord Hardinge's motive in transferring the Capital to Delhi.

By introducing the Illbert Bill, Lord Ripon created a permanent schism between White men and Black men in India. Returning home he said :—

Never allow White men and Black men in India to be united. If ever the interests of the two people become identical the Black men will set up a terrible political agitation under the leadership of White men. Hence it should always be your aim to keep White men and Black men separate.

By taking the side of Sir Syed Ahmad Lord Dufferin gave rise to a quarrel between educated Hindus and Musalmans, a quarrel which has now developed into a permanent cow-killing dispute. Moreover, Lord Minto has, by granting a separate representation to Musalmans, given permanence to the Hindu-Musalman quarrel.

By removing the Capital to Delhi, Lord Hardinge has introduced a quarrel among Anglo-Indians themselves. The non-official Anglo-Indian community in Calcutta grew very powerful, so much so that even a *zubberdust* Viceroy like Lord Curzon, had to bow to its commands. Under its leadership the few Anglo-Indian Chambers of Commerce in India used to lead the Government of India by the nose. But the transfer of the Capital to Delhi severed the connection of the Anglo-Indian communities in Bombay and Karachi with Calcutta, and Madras is eager to follow in the footsteps of Bombay. The result is that a bitter feeling of mutual distrust and dissension is now raging in the Anglo-Indian community. Taking advantage of the jealousy with which the Anglo Indians in other parts of India is accustomed to regard those in Calcutta, Lord Hardinge has raised a terrible dissension in the entire Anglo-Indian community. The prosperity of Karachi means loss to Bombay. Efforts are, therefore, being made to make Karachi powerful with a view to preventing Bombay from growing over-powerful. In short, by a single move, Lord Hardinge has crushed the pride of the Anglo-Indian community. He has thoroughly destroyed the power of the Anglo-Indians by creating dissension and dispute among them.

Moreover, if the Delhi *luddoo* of provincial autonomy is actually given to the Indians, then good-bye to all dreams of a united India. The separation of Behar from Bengal proves what little unity there is among educated Indians, and that the temptation of honour and money is irresistible to the educated community of every province. You Bengalis so long served your interest at the cost of Behar, and now nature will have her revenge on you. Provincial autonomy will turn every Indian province into a separate country under the federal control of the Government of India.

To sum up, Anglo-Indians will remain separate from Indians, Hindus will remain separate from Musalmans, the power of Anglo-Indians will be destroyed and the inhabitants of every province will remain bound to their own province through provincial autonomy. An expenditure of six crores of rupees to build a Capital at Delhi for the achievement of such an ideal, is no waste of money. As for ourselves, we have no aspirations, no feeling of sympathy for the country or the society. Our leader Babu Surendranath is to-day currying favour with the Governor. This is why we have a desire to understand how Lord Hardinge means to achieve the above ideal. We have rarely met with an astute ruler like His Excellency. It is, therefore, fascinating to watch his

movements with the object of finding out their real ends, and we feel great pleasure whenever we succeed in doing so. Our experience of the capacity of the Babudom during the six years' *swadeshi* agitation, has opened our eyes. Never more shall we contradict or quarrel with the Government. May prosperity ever attend on the Government, may its good intentions extend far and wide! We only want to understand them. Now, have you understood what sort of a thing the Delhi *laddoo* is?

NAYAK, June 7th, 1912.

Lord Hardinge's policy of administration.

60. We, writes the *Nayak* [Calcutta] of the 7th June, love and respect Lord Hardinge because he has shattered the pride of the Anglo-Indian community, sown dissension in their ranks, and clipped the wings of the Calcutta Chamber of Commerce. Addressing the tea-planters of Cachar, Lord Curzon said, "we are comrades-in-arms." Lord Hardinge has given the lie to this view. Reuter tells us that His Excellency was a favourite of King Edward and a follower of Lord Dufferin. What wonder then that he should inaugurate a new system of administration. We pray for the success of his policy and the happiness of the Indians under it. He is the queller of demons in India.

NAYAK, June 11th, 1912.

The site for the Delhi Capital.

61. It is needless to reiterate, writes the *Nayak* [Calcutta] of the 11th June, that we are in favour of the transference of the Capital to Delhi. When, however, after the 13th of December, we understood from a survey of official papers that it was intended to build the new Capital in Barari Jhil or the Durbar field, we strongly opposed the scheme. Barari Jhil is believed by Delhi people to be a most inauspicious place, full of salt and saltpetre, where nothing can thrive. It is, moreover, believed that whatever Power crosses this Jhil sacks Delhi. In our issues from the 15th December to the forepart of January, we clearly stated all this. We can submit to Lord Hardinge English translations of the articles concerned, if His Excellency would so desire.

Now, the architects also who have come from England have said that the new Capital cannot be built in Barari Jhil and the site which they have suggested was also suggested by us before. It is Yogamaya's Field. But people believe this also to be a very inauspicious place, for they think that it is reserved by Providence for lonely religious practices, a desolate tract where no habitation has ever thrived. Emperor Shah Jehan was, for this reason, persuaded not to build his Capital here. He built it north of Indraprastha. As for Indraprastha, it is believed that anything built on its ruins is bound to be destroyed. The best site for building the new Capital will be on the Aravelli hills, eight miles south-west of present Delhi, five miles from the Jumna and more than four miles from railway lines. This place will give a plentiful supply of stones. But water is very scarce and hot winds rather excessive here. For establishing a Capital here, it is necessary to form a lake by means of embankments and construct water-works for supply of water from it. What with all this and what with installation of electric works, construction of railway and tramway lines, and so forth, we think that at least twelve crores of rupees and six or seven years of time will be required to construct a Capital on this most desirable site.

This was why we opposed the transference of the offices of the Government of India from Calcutta before the construction of the new Capital. The hurried exit of the Government of India from Calcutta has simply resulted in dislocation of business, mismanagement of records, and the expenditure of many lakhs of rupees for building a temporary Capital at Delhi. Has Lord Hardinge acted wisely by doing this? He might very well remain in Calcutta and Lord Carmichael at Dacca during the time it would take to build a permanent Capital at Delhi.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA. June 6th, 1912

The Council Regulations.

62. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 6th June wishes success to the mission on which Babus Surendra Nath Banerji and Bhupendra Nath Basu have gone to Darjeeling. The non-official majority in the Bengal Legislative Council is at present only two. But this majority appears merely nominal when one takes into account the ill-feelings between Hindus, Musalmans and zamindars, and the desire of many member to please the Government. The Calcutta University and Municipal Corporation are almost Government institutions, and many zamindars obey officials like servants. In this

state of things the number of true representatives of the people in the Council ought, in the opinion of many people, to be at least 80. The conditions of local residence and service in District Boards or Municipalities for eligibility for election to the Council ought to be withdrawn, and medical men, pleaders, engineers, professors, teachers and newspaper-editors ought to be allowed to represent the people in it.

63. The *Hitavadi* [Calcutta] of the 7th June writes that the expanded Councils aimed at affording educated Indians facilities for closer association with the administration. Lord Minto has said so more than once. Indeed, it is the educated community which, by its agitation, impressed Government with the necessity of undertaking reforms in the administration. This is admitted by friend and foe alike. But unhappily the Regulations drawn up under the new scheme have been so framed in a manner, as to exclude the educated community from the Councils. This has been made matter for complaint more than once, and the authorities repeatedly have assured us that the amendment of the Regulations will be taken in hand before the second general elections becomes due.

HITAVADI, June 7th, 1912.

The Council Regulations.

The principle of class representations has been emphatically objected to. But Government has replied repeatedly that it cannot violate pledges given. For rulers to violate pledges given will, of course, be most reprehensible. So we cannot blame Government at all if it shows a zeal in upholding its promises. But there is one point in regard to its pledges in this connection which is deserving of consideration.

Government agreed to grant separate representation to Moslems because it was pressed repeatedly to do so by Mr. Alwir Ali and other short-sighted people. Otherwise, Lord Morley's original scheme did not contemplate separate representation for Moslems. Those Moslems who demanded separate representaton, argued that though numerically inferior to the Hindus, they were politically important, so they should have at least the same number of representatives as the Hindus. It was under the force of this argument that Government made arrangements unduly favourable to Moslems.

Whether this argument is sound or not, we only want to point out that, under the new territorial arrangements in Bengal, it has ceased wholly to apply. For in the Bengal Presidency, as now constituted, Moslems outnumber the Hindus. Under these circumstances, Moslems in Bengal cannot now claim special representation at all. Rather, if the arguments they used on their behalf commend themselves to the officials, it is the Hindus who can now demand special treatment for themselves in Bengal. But the Hindus do not want such special treatment for themselves, they only want to have the same rights as Moslems.

Let Lord Carmichael attend to this point. The arguments used to justify separate representation for Moslems, whether good or bad. have now ceased to operate. Those who demanded favourable treatment as a minority now constitute the majority. If therefore Government now amends the Regulations in consonance with this altered fact, it can never be held guilty of violating its pledges. This is the first point to be attended to in drawing up Regulations for the new Bengal Council.

Of course, Moslems who favour separate representation for their community will say that Hindus will not vote for Moslems out of spite, so it is necessary that they should continue enjoying separate representation. It will not be difficult to disprove this argument. Can Moslems point out where the Hindus rejected a more competent Moslem in favour of a lesss competent Hindu? If however Government is really afraid that the merits of Moslems will not be appreciated by the Hindu voter, it can retain the system of special representation for Moslems but let the four seats specially assigned to Moslems as constituting a minority be abolished. Let these four seats at least be thrown open to mixed electorates.

The regulations for the landlords electorate also require revision. The present system keeps out a number of able and competent zamindars who are disqualified simply because they do not pay Government a large revenue. The Council will gain if the qualification is reduced and the field of choice extended.

Then again, at present, members returned by District Boards and Municipalities must be members of those bodies past or present. This shuts out many competent mufassal men from the Council. For these bodies are at present such that highy educated independent-minded men do not want to become members of them. The District Boards are wholly under the thumb of the District Magistrate, and the Municipalities too are hide-bound in many things. The people who become members of these bodies are not independent-minded men, but men compartively less worthy and it is they alone who, by the existing Regulations, are eligible to the Council. We also invite Lord Carmichael's attention to the desirability of changing the existing regulation which makes ineligibile to the Council worthy men who by ill-luck or by the machinations of enemies have been sent to prison once in their time for contempt of court or for some political offence etc. Only offences which indicate moral culpability should be held to bar election. No genuine reform of the regulations is possible until class representation is wholly replaced by mixed elections. No wise man will concede the desirability of class representation, because there are in India different communities. In spite of religious differences, all Indians stand on the same level in the political sphere. The Legislative Councils rarely discuss religious or social questions. So, though a Hindu or a Moslem may best represent the Hindus or Moslem community respectively, from the religious standpoint, we do not find any just reason for supporting communal representation. There is no system of communal representation in Germany, South Africa and elsewhere, where the popolation is diversified. We do not hear of any inconvenience resulting from the absence of it either, in those places. The British Raj aims at giving equal treatment to all its subjects irrespective of caste and creed, and it should, therefore, seek to do away with all causes which aggravate inter-communal ill-feeling. Communal representation is one of such sauses and should, therefore, be done away with.

Anyway, the ideal to aim at is a general electorate open to all, special representation for Moslems, Planters, Landlords, etc., being done away with wholly. Then alone will the best men in the country be able to enter the Council. Unfortunately Government is yet too much enamoured of the principle of communal representation for us to hope for any radical change. All that we can hope for now is that special favour may be shown to the educatated community. If zamindars and merchants and planters have their own representation, why should lawyers, medical men, teachers and engineers be deprived of a like favour? If Lord Carmichael wants to maintain separate representation let him confer the franchise on these vakils, etc., so that the representation of the educated community on the Council may be facilitated.

NAYAK
June 7th, 1912.

The Council Regulations.
"The value of number."

64. The English, writes the *Nayak* [Calcutta] of the 7th June, have taught us to appreciate the importance of number, to value the greatness of majority. But in practice, the majority is everywhere neglected in India. Here, it is the few who can talk the loudest who monopolise the whole show. Had the greatness of majority been upheld in the constitution of the Indian Legislative Councils, a few English-educated Babus like Basu, Gokhale, Dadabhai and Chitnavis would not become uppermost in the Councils, nor even found seats on them. The Babu community would not have assumed so much importance, had even the different creeds and castes in the country been represented in the Councils. Even in Bengal where education is more widespread than in any other part of India, how many are educated according to the English standard? Of the Hindus in Bengal the majority consists of Namasudras and Kaivartas, Brahmans and Kayasthas coming after them. If it is necessary to constitute the Councils with representations of the people according to their numerical strength, it will not to do base the election on district and other local boards, for very few people in the country take any interest in the working of these Boards. If number is to be represented, representatives should be taken from the different castes, creeds and communities. If wealth is to be represented, the franchise should be given to zamindars, tradesmen and *mahajans*. If education is to receive representation, the franchise should be given to University degree-holders and professors of *tols*. We say all this because we do not know on what principle the present system of representation

is based, and specially because the *Statesman* newspaper is taking too much interest in the matter.

We do not know whether the efforts which Babu Surendranath Banerjee and Babu Bhupendranath Basu are making for getting the Council Regulations amended, are calculated to do good or harm. But we do not like the position which the *Statesman* has taken in opposition to them. Bhupendranath and Surendranath are self-constituted leaders of the country. They do not keep themselves informed of what is going on in the country, nor understand the feelings of its inhabitants. They simply want to extend the scope of the activity of the educated community. Even this is good, for at least one community will then be represented on the Council. If, however, the advice of the *Statesman* is taken absolutely, no good will be done. However that may be, we shall bow to any decision which Lord Carmichael will come to after considering all sides of the question.

Provincial Finance, the new arrangements.

65. The *Basumati* [Calcutta] of the 8th June, in discussing the recent Government Resolution on Provincial Finance, writes that Excise is one of the heads of revenue which has been made over to the Local Governments almost wholly. Does Government anticipate that the revenue from this source will go on increasing indefinitely? Its increase cannot be desirable, for that means increased drunkenness in the country. And in any event its future rate of increase cannot reasonably be expected to correspond to its past rate. So also, Land Revenue, Forest Revenue are not likely to increase much in the future. Land Revenue cannot be increased because the condition of agriculturists in India is, on the whole, such that they cannot bear extra taxation, and also because there is not much fresh land to be brought under cultivation. So, too, with Forest Revenue. Thus, the inference follows that the heads of Revenue made over to Local Governments are not really growing sources of Revenue. On the other hand, provincial expenditure is such as should grow year by year, if the people are to be benefited. The result of the new arrangement, therefore, will be that necessary administrative improvements will have to be postponed for want of funds.

To the plea put forward by the Government of India that the Local Governments are extravagant, and that their expenditure outruns their income, we cannot subscribe. It is undesirable that they have too often to put off useful and necessary measures of administrative reform for want of funds. Sanitary improvement works, for example, are not taken in hand simply for want of money. So, too, the extension o. primary education is another crying need which cannot be satisfied by the Local Governments for want of funds. Expenditure on these heads by Local Governments is bound to go on increasing year by year. Our conclusion, therefore, is that the new arrangement cannot be permanent, but must necessarily bo revised after some years in the light of experience.

BASUMATI, June 8th, 1913.

Clerks in the Registration Department.

66. The *Moslem Hitaishi* [Calcutta] of the 7th June suggests that the poorly paid clerks of the Registration Department should have their salaries raised, as the salaries of most other Government clerks have been raised in view of the rise in prices.

MOSLEM HITAISHI, June 7th, 1913.

Hardship of Musalman clerks in Eastern Bengal.

67. The *Islam Rabi* [Tangail] of of the 3rd June says that owing to the annulment of the Partition of Bengal most of the poor Musalman clerks of the offices of the late Government at Dacca have lost their services Is there no means of making some provision for them? The London Branch of the All-India Moslem League has petitioned the Secretary of State for India to see that the rights and interests of the Musalmans of Eastern Bengal are not interfered with, and that they do not cease to receive the favours of the generous Government. While people living in a foreign country are thus showing active sympathy with the Musalmans of Eastern Bengal, they themselves are perfectly silent. This is strange and unnatural.

ISLAM RABI, June 3rd, 1913.

The Turko-Italian war and a supposed circular of the Education Department.

68. It is rumoured, writes the *Islam Rabi* [Tangail] of the 26th April, that the Director of Public Instruction, Bengal, has issued a circular forbidding his subordinates to show sympathy with either party in the

ISLAM RABI. April 26th, 1913.

Turko-Italian war. We have not seen any such circular. But believing that some such circular has actually been issued, we ask, does it really contain the view of the Government? True, the neutrality of the British Government in the war makes its subjects also neutral, but is the sort of sympathy which India is showing wrong from the point of view of humanity and nationality? We hope that the generous Government will show its generosity in this matter also.

HITAVADI, June 7th, 1912.

The Board of Revenue in Bengal.

69. The *Hitavadi* [Calcutta] of the 7th June cannot understand what ground is there to justify the recent decision of the Secretary of State to retain the Board of Revenue with a Member of its own.

MUHAMMADI, June 7th, 1912.

The *Muhammadi's* complaint against the Post office.

70. The *Muhammadi* [Calcutta] of the 7th June complains that the paper is frequently lost in delivery in the mufassal, and that all its efforts to remove this evil by publishing letters from subscribers, and also officially bringing individual cases to the notice of the Postal authorities have so far failed. We, continues the writer, know by experience that Hindu Post Masters and Hindu Postal peons in the mufassal willingly destroy copies of Musalman newspapers passing through their hands. If the postal authorities are unable to give us protection, they will do us a favour by plainly telling us so, for we shall then get out of the difficulty by telling the public that the English Government does not care to guard the interest of the weak against the strong, and then abolishing the paper altogether. Our subscribers in the mufassal are growing restless and some have even intimated their desire to cease subscribing to the *Muhammadi*.

KHULNAVASI, June 1st, 1912.

Khulna adresses to Lord Carmichael.

71. The *Khulnavasi* [Khulna] of the 1st June says that the addresses which will be presented to His Excellency Lord Carmichael by the District Board, Municipality, and People's Association of Khulna, respectively, on the occasion of His Excellency's ensuing visit to the place, ought to contain references to the following subjects:—

District Board

1. The necessity of giving wide extension to primary education.
2. The necessity of supplying medical aid to villagers in the form of itinerant dispensaries and doctors.
3. The necessity of finding out means of removing water-scarcity.
4. The necessity of preventing the steeping of jute in the Betna and Kapotaksha rivers, and providing villages with means of draining surplus rain water.
5. The necessity of providing every thana with veterinary medicines and a veterinary surgeon.

Municipality.

1. The necessity of providing the town with a supply of pure water.
2. The necessity of providing the town with a High English School.

People's Association.

1. The necessity of raising the Daulatpur College to a First Class College.
2. The necessity of improving the condition of the Bhairab and the Kapotaksha in the interests of health and agriculture.
3. The necessity of constructing a light railway or excavating the Aliapur-khal on an improved plan for facilitating communication with Bagerhat.
4. The necessity of giving a wider spread of primary education throughout the district.
5. The necessity of appointing a non-official Chairman of the District Board and establishing arbitration boards in different places in the district.

CHARU MIHIR, June 4th, 1912.

Rumoured partition of Mymensingh.

72. There is a persistent rumour, writes a correspondent of the *Charu Mihir* [Mymensingh] of the 4th June, that the authorities are determined to divide the Mymensingh district by forming a new district with the Tangail and Jamalpur subdivisions, with headquarters at Jamalpur town. This rumour is confirmed by the fact that on the occasion of Lord Carmichael's ensuing visit to Mymensingh, he will go to Jamalpur also. The scheme of the partition of the district is being formulated in secret in disregard of public

opinion. The authorities simply want to separate Jamalpur and Tangail from Mymensingh, without caring whether such a step is justified by considerations relating to population, area, volume of litigation, distance of headquarters town and so forth. The area of the Mymensigh district is 6332 square miles, of which the subdivisions of Jamalpur and Tangail comprise only 2,350 square miles, much less than half. The following table shows that the volume of litigation also is much less in Jamalpur and Tangail than in the other three subdivisions of the Mymensingh district:—

Tangail and Jamalpur.

Year.	Title and money suits.	Rent suits.
1908	... 91	5
1909	... 72	4
1910	... 120	6
1911	... 111	10

Other Subdivisions.

Year.	Title and money suits.	Rent suits.
1908	... 103	6
1909	... 179	6
1910	... 157	6
1911	... 237 ...	21

In Jamalpur and Tangail there are six, while in the other subdivisions there are 13 permanent Munsifs. Only one-fourth of sessions cases come from Tangail and Jamalpur, and the proportion of civil and criminal appeals also from the subdivision is about the same. The whole district is opposed to any sort of partition. If, however, the authorities are determined on a partition for the sake of good government, the new district should be composed of the Tangail and Jamalpur subdivisions, and the part of the sadar subdivision which lines to the west of the Brahmaputra. Moreover, the headquarters of the new district should not be established at Jamalpur, for it will not be centrally situated in the new district, and journey to it from most parts of Tangail will take more time and be more costly than journey to Mymensingh town from them. Moreover, Jamalpur is a hot-bed of malaria, cholera and other epidemics.

In a separate paragraph, the editor says that all Mymensingh is opposed to a partition of the district. In this state of things, are the authorities doing well by deciding the matter in secret? Mymensingh will raise a violent agitation against the projected partition. It is hoped that Lord Carmichael will not approve of the carrying out of such a change in disregard of the opinion of the public. The inhabitants of the district are urged to awake to the danger of the situation, for there is not much time to lose.

Claim of Bengalis in Bihar.

73. Sir Charles Bayley, says the *Daily Narad* [Chapra] of the 8th June, has recently earned the gratitude of the domiciled Bengalis of Bihar by re-issuing the circular about their rights for securing Government appointments in Bihar. But those Bengalis, continues the paper, who are employed here but not permanently settled cannot claim these rights.

DAILY NARAD, June 8th, 1912.

A High Court for Bihar.

74. The *Hitavadi* [Calcutta] of the 7th June asks the authorities to consider, before establishing a High Court at Patna, the fact that Bengalis, Uriyas, and the people of Chota Nagpur are against the project of establishing such a Court, which is demanded only by young Bihar.

HITAVADI, June 7th, 1912.

Ibid.

75. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th June, also echoes the same view.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, June 6th, 1912.

A serious aftermath of the Dumraon case.

76. The *Bangavasi* [Calcutta] of the 8th June urges the necessity of holding an enquiry into the allegation made by *Capital* to the effect that, during the pendency of the Dumraon case, one lakh of rupees was stolen from the Raj treasury and paid, it is said, to a high official.

BANGAVASI, June 8th, 1912.

SANJIVANI, June 6th, 1912.

A serious aftermath of the Dumraon case.

77. The *Sanjivani* [Calcutta] of the 6th June also demands an enquiry into the allegation, and asks why Mr. Slacke stood in the way of an earlier settlement of this case, as, according to rumour, he did?

STAR OF INDIA, June 7th, 1912.

The Bihar Waqf estate.

78. The *Star of India* [Arrah] of the 7th June regrets to note that while Mr. Beacheroft, District Judge of Patna, decided that the annual income of the estate was Rs. 80,000, the present European Manager has reduced it to Rs. 30,000, and learning that the Waqf money is kept in the Bengal Bank and carries interest, points out that the practice is forbidden by religion. Moreover the paper is of opinion that the proceedings of the meetings in connection with the estate should invariably be published in papers for the estate now belongs to the six crores of Muhammadans of India.

In another article the paper refers to the annual budget of the Bihar Waqf estate prepared by the present European Manager, showing Rs. 30,000 as the annual income of the estate, and observes that both the Manager and the Mutwalli have reaped the greatest benefit while the poor have been left to suffer.

HITAVARTA, June 7th, 1912.

Opium trade with China.

79. Referring to the memorial of the Bombay opium dealers to the India Government, complaining of heavy losses suffered by them owing to the action of Chinese officials, the *Hitavarta* [Calcutta] of the 7th June hopes that the Government would not deviate from the right path only for the sake of money.

HITAVADI, June 7th, 1912.

Ibid.

80. The *Hitavadi* [Calcutta] of the 7th June thinks the claim put forward by Indian Opium Merchants of Bombay to be allowed to sell opium in China without permits, in view of the resumption of opium cultivation in China, just.

NAYAK, June 5th, 1912.

"What is sedition?"

81. To Lord Carmichael, writes the *Nayak* [Calcutta] of the 5th June, we put the question, what is sedition? We know the law and have intimate acquaintance with first class barristers-at-law, and yet we are unable to make out what constitutes sedition. A few queries will enable His Excellency to understand wherein lies our difficulty.

(1) The *Bir Bharat* had published translations of the very articles of the *Daily Hitavadi* which were deemed seditious. The *Daily Hitavadi* was prosecuted, but not the *Bir Bharat*. Why?

(2) The same article had been published in the *Weely Hitavadi* also, with slight alterations. Why then was not that paper also prosecuted?

(3) The High Court saw nothing wrong in the two articles on which the Chief Presidency Magistrate had based his conviction of the printer of the *Daily Hitavadi*, but convicted him for a few lines in the third article. When there was such a difference between the views held by the Magistrate and by the Judges of the High Court, may we not ask, what is sedition?

(4) Government confiscated Part I of Babu Panchkari Banerji's "History of the Sepoy war," but assigned no reason for having done so. Babu Panchkari wrote to the Government for pointing out which parts of the book were seditious. In reply, Sir Edward Baker said that he could not do anything of the kind. At last we secretly learnt that the parts in which the authorities had smelt sedition were copies from the late Babu Rajani Kanta Gupta's "History of the Sepoy War." Rajani Kant's book, however, was uot confiscated. May we not then ask, what is sedition?

(5) Some of the writings which have appeared in the *Englishman* and the *Statesman* newspaper, since the time of the Delhi Durbar, would surely have been considered seditious had they appeared in the Native Press—this is what most people including ourselves think. This is what makes us inclined to ask, what is sedition?

(6) If we raise the question of amalgamating the Rarhi and Barendra sections of the Brahmin community, or agitate for abolishing the practice of taking money as the bridegroom's price in marriages, Rai Rajendra Chandra Shastri Bahadur can smell sedition in it and report against us, and on the strength of that report the police can keep a sharp eye on us. But, if in spite of being a Government servant, the Rai Bahadur becomes Secretary of the Banga Dharma Mandal, shows strong party spirit in disputes of the Bharata Dharma Mahamandal, makes Vaishyas of Saha Baniks, or collects authorities

from pandits for raising depressed castes, his conduct does not smell of sedition nor does it indicate an effort to unify all castes. All these facts came out in his cross-examination in connection with the *Daily Hitavadi* case, and yet nothing has been done. We are, consequently, inclined to ask, what is your sedition?

(7) We were an eye-sore to the late Rai Bahadur Binod Kumar Gupta, and are also an eye-sore to the living Rai Bahadur Rajendra Chandra Shastri. Is this the reason why everything we write should be considered seditious? We have on occasions published in the *Nayak* the self-same articles as have also been published in other papers over false names and in a different style of writing. Rai Bahadur Shastri has ordered full translations of the *Nayak* articles while taking no notice of their copies appearing in the other papers. Many such rumours reach our ears and for various reasons we are led to believe them.

We, therefore, pray His Excellency to remove our difficulty by explaining what constitutes sedition, in return for which work we shall remain bound to the Government as slaves for the rest of our life. Pray hear the story of the persecution and harassment we have been subjected to during the last six years, ascertain everything that is open or secret and then explain to us what is sedition. If Surendranath and Bhupendranath can grow fat on Government's money and favour, why do Krishna Kumar and Sachindra Prosd still bear the load of the infamy of sedition? What have Surendranath and Bhupendranath done to get out of the disgrace, and what have the men of action headed by Krishna Kumar, omitted to do so as to fail to do so? We are loyal, and know and understand everybody. What we do not understand is why some people are marked loyal and some others are marked disloyal. We heard from the mouth of the late Rai Narendra Nath Sen Bahadur himself what was meant by his turning loyal. We also know wherein lies the loyalty of Babu Surendranath and the reason why he receives Government's favour, and the full significance of the whole thing. But why is not the same line of action adopted in the case of Vernacular newspapers also? Why are not their tongues also besmeared with honey? We have been in all places and know the secrets of them all. We have already said and still say that had the money which was spent on the *Sulabh Samachar* been distributed among all the principal newspapers in Bengal, they would have sold themselves at the feet of Government. Even as matters stand now a little sweetness from authorities may make them lie at their feet. Why then thereaten them with sedition? Why demand securities from them at times of changing printers? Why do you not compel the editor and proprietor of every newspaper to become its printer and publisher? If you do so, there no longer remains any necessity for taking securities. Thus, we do not know what sedition is. We see that its existence or non-existence anywhere depends on the whim of particular men. This is why we have given up discussing politics. We tread not the path in which there may be thorns and brambles. But Government ought to remove this uncertainty, this darkness. We have already said that we are prepared to say and do all that you will ask us to say and do, only if you solve the puzzle which has been taxing our mind. Will not Lord Carmichael grant this sorrowful prayer of ours. We again say, save us from the oppressions of little men. We are always loyal to the Government and objects of its care and protection. We are subjects. Pray give us relief by solving the problem, what is sedition?

III.—Legislation.

Effects of the Press Act.

82. From the article of the *Amrita Bazar Patrika* on the Press Act, the translation of which was published in our yesterday's issue, writes the *Daily Bharat Mitra* [Calcutta] of the 6th June, the readers should have come to understand that the sole object of the Press Act is to ruin an editor. It would be in the memory of the readers, that it is under this Act that Government has made the *Kesari* to deposit a secutity of Rs. 5,000. It is needless to say that the authorities are ever angry with the *Kesari*; every thoughtful reader of the

Daily Bharat Mitra, June 6th, 1912.

newspaper knows that. But the thing to be considered is whether the Government has acted properly in creating dissatisfaction and sensation, at a time when the whole country is calm and quiet.

Giving in brief the substance of the article published in the *Kesari*, 30 years back, from the pen of the late Mr. Agarkar, the then editor, complaining of the misrepresentations of the historians like Mill and Macaulay about the character and virtues of the Indian people, which has been recently reproduced by the Poona journal, and which has been taken exception to by the Government, and of the contribution of "Yaksha" published in the *Kesari* of the 30th January 1912 which the Magistrate of Poona has considered to be objectionable, the journal under report says it does not find anything in them to which exception may be taken, and that there are no grounds to conclude that they have been published to create, as alleged, hatred against Europeans.

The journal concludes as follows:—

The *Kesari* is pricking like a thorn, we think, in the eyes of some of the high officials, and they are therefore devising means to have it suppressed. The Press Act is such a weapon as to leave no chance for its victim to survive its blow. The newspapers that are being published in spite of the Press Act should consider themselves very fortunate. But every out-spoken journal will have to wind up its business one day or other.

DAINIK CHANDRIKA, June 7th, 1912.

Legislation for social reform.

83. The *Dainik Chandrika* [Calcutta] of the 7th June writes that legislation for social reform is about to be introduced into the Indian Legislative Council by Mr. Dadabhoy and others. If other communities want social reform, let them have it. But let there be no attempt to interfere with the caste system of the Hindus.

VI.—MISCELLANEOUS.

ISLAM RABI, May 24th, 1912.

A rumour against the King-Emperor.

84. A rumour, writes the *Islam Rabi* [Tangail] of the 24th May, is rife among the illiterate Musalmans at Dacca, that our present Emperor who annulled the Partition of Bengal will be dethroned, that his son will be placed on the throne in his place, that the Partition will be reintroduced and that all this arrangement will be made by Lord Carmichael. A strange rumour indeed!

DAILY BHARAT MITRA, June 9th, 1912.

Mrs. Tilak's death.

85. While expressing grief at the death of Mrs. Tilak, the *Daily Bharat Mitra* [Calcutta] of the 9th June says that since after her husband's conviction she had been in bad health, and the disappointment at her husband's not being released gave her another shock, while the demand of a security of Rs. 5,000 from the *Kesari* finally broke her heart and hastened her death.

SATYA SANATAN DHARMA, June 11th, 1912.

Ibid.

86. In announcing the death of Mrs. Tilak within black border, the *Satya Sanatan Dharma* [Calcutta] of the 11th June observes that it occurred during the long separation from her husband due to injustice on the part of a foreigner professing a different religion.

SATYA SANATAN DHARMA, June 4th 1912.

"Curious understanding."

87. Referring to the statement recently made by Lord Minto that Mr. S. P. Sinha submitted his resignation as he could not see his way to support the Press Act, but the very next day assassination of a Police Inspector made him change his opinion, the *Satya Sanatan Dharma* [Calcutta] of the 4th June observes:—

Can Mr. Sinha give any proof that the Indian Press was the cause of the assassination? If not, this (change) is due to his fickle-mindedness. There was no connection between the murder and the Press.

NAYAK, June 12th, 1912.

Suggested name for the new Imperial Capital.

88. The *Nayak* [Calcutta] of the 12th June suggests that now that the new Capital is to be some distance away from Delhi, why should not the new city be named *Georgenagar* like Abbottabad or Daltonganj? Unless this suggestion is adopted, many people will feel really aggrieved and hurt.

89. Bravo! Bhupendra Nath, exclaims the *Nayak* [Calcutta] of the 6th June. You have done what the efforts of Lord Lansdowne, the friendship of Sir Edward Baker and the tricks of Sir Andrew Fraser failed to do. You have made impossible possible. You have induced Surendra Nath to dine in the Government House at Darjeeling. You have tied him to the Governor's gate.

"Bravo! Bhupendra Nath."

NAYAK, June 6th, 1912.

Now, brother Bengalis, patriotic Bengalis, eager to serve the mother country, wipe off all that you have so long written on the palm-leaves of Bengal. Wipe off the names of Madhusudan, Rangalala, Bankim Chandra, Hem Chandra, Umes Chandra, Kali Charan, Ananda Mohan, Monmohan, Narendra Nath, and Nagendra Nath and also of Surendra Nath honoured throughout the country; and with the ink thus taken out smear the face of the educated Bengali community. Forget, Bengalis, your political activities and nation-building. Forget the great *mantra* of *Bande Mataram*. Forget all and sink into the great void of oblivion. And you Englishman, you are blessed. You are a God, a great man wielding real power. We are your devotees. As your slaves, we seek protection at your feet. Victory to the ruling English race! Victory to Lord Carmichael.

90. The *Dikprakash* [Rangpur] of the 9th June writes in English:—

DIKPRAKASH, June 9 h, 1912.

Indian regeneration—its conditions.

No British statesman or politician has advocated the policy of keeping India in a state of prepetual helplessness and abject dependence as its normal destiny in the world. Such an attitude is radically irreconcileable with the progressive genius of the British race, with the past credentials of that race and with its magnificient endeavours in the governance of India. No foreign Government in the history of the world has treated a subject-country as England has treated India, and scarcely a year passes without British outlook being broadened and British solicitude widened and liberalised, to the benefit of every part of the Empire. The history of British legislation is a marvellous example of what human endeavour can do in the promotion of the prosperity of the people, and in the mitigation of avoidable suffering. It is a history full of hope and inspiration, even to the dullest and meanest understanding, even to the most perverse and pessimistic critics of British rule. Under such a rule, the prospects of India are unclouded, and if under these conditions, we do not look to a golden future, it means that India's aspirations are not destined to be realized at any time at all. The few hare-brained individuals who advocated, in a moment of mad frenzy, the doctrine of separation from England, would certainly have felt ashamed of their part, had they the understanding to preceive the gravity of those issues with which they began to play in a spirit of reckless indifference. Such a separation, whether resulting from the efforts of Indians themselves or others, or voluntarily conceded by Great Britain herself, would mean India being thrown into an abyss from which it will take her centuries to emerge.

But no longer is the safety of Indian progress threatened by the lunacy of those who saw in the separation of India from England, not the utter ruin of India but its salvation! But there is, however, a good deal of spade-work to be done, although this danger is removed now, in the way of constructive reform from within. If Indians are animated by laudable ambitions, they must begin to work in the practical field, leaving alone political doctrines and theories for a while, and realizing that true and noble achievements cannot be brought about by a mere pious longing. The source of a nation's power and vitality is not in what a government does or can do for a people, but in what the people can do for themselves and the Government. But for British character, tenacity and organizing power, the British Government would not be what it is. But for the spirit of sacrifice which led all the higher classes in Japan to forego and forfeit all their privileges, the efficiency of Japan in war and peace would not have been what it has been.

The Government is no more than an institution in the country, and no Government can make or unmake the whole. This is the truth that India has to lay to heart to-day. Those Indians who have been trying to solve the problem of India's future, must try to solve India's present-day problems.

The paramount question is, to-day, as we are at present, what is it that India requires and how can we make good those requirements? It is in this direction that we will urge our countrymen to turn their thoughts and activities. To-day let us look at the opportunities wasted, at the sad neglect and culpable indifference of our men of rank and position, of our educated worthies, of our leaders of public opinion, of our captains of public organizations. Do any of them show the enterprise of the men of wealth in England, or the spirit of willing sacrifice of the *Samuri* leaders of Japan, or even the philanthropic endeavour on behalf of the poor which the Christian missionaries of all European countries bring to bear in their work? No country can progress or prosper, merely because a large section of its leading men pass a string of resolutions once a year assembled at Conferences and Congresses. What is required is mutual trust and confidence, mutual forbearance, enterprise, not at the expense of another, but to the benefit of the general community, and a spirit of devotion in raising the social efficiency of the nation. Where is all this visible? Divided by castes, creeds, languages and customs, we have of late fallen victims to provincial and parochial patriotism! A district in Bihar or Bengal in the demarcation of provincial boundaries gives rise to endless squabbles and petti-fogging logic. When a grievance has been substantially redressed, why give way to a spirit of disunion and division, because there are some who speak Bengalee in Bihar or Assam and *vice versa*? And yet, we dream of a glorious future for the *Indian Nation* to be, for an India great in the councils of nations! How few again, even amongst those who have abundant means at their disposal, study the resources of the country, in their own province or in other provinces? How few of the wealthy merchants of Bengal know anything of the resources of Mysore, Travancore or Sind? How few of our Princes know of the resources of their own States? And yet, we do not hesitate to complain of exploitation by foreigners, in which term we have the unchritableness to include the very British themselves, who have done so much for India? Again, how do we go to the rescue of our own poor who are in the clutches of disease, debt, poverty, ignorance and superstition? How do we discharge our duty towards them? Echo answers—How?

The fact is India wants altruism, enterprise and energy; the altruism of the educated, the enterprise of the rich, and energy of both. It wants that spirit of devotion to duty that will not be ashamed of small beginnings, of novel beginnings even. It is not solely in our political organizations that our salvation lies, nor even in the discarding of our customs and habits in favour of European customs and habits. These are of the external, and do not touch the heart of the problem. What is wanted is the spirit of indomitable enterprise which distinguished the late Mr. Tata, and the spirit of philanthropy which has animated the founder of the Salvation Army.

DAILY BHARAT MITRA, June 8th, 1912.

91. The *Daily Bharat Mitra* [Calcutta] of the 8th June writes:—

Importance of the Muhammadans.

The Muhammadans of India have resumed their agitation to set up their importance once more, the cause being Mr. Montagu's denial of their homogeneity, and his statement that the Moslems of Bengal are the descendants of Hindu converts.

Indeed, if the Anglo-Indian papers had not made so much of them, and Lords Minto and Morley had never called them the gate-keepers of India, this agitation would not have any existence to-day, but the Anglo-Indian papers have now come to see their mistake, as would appear from what an Anglo-Indian "Friend" writes to the *Madras Times* (quotes here).

Hitherto the Anglo-Indian papers patted the Muhammadans, but they do not like to do so any longer. Of course it is unfair to the Muhammadans but they must remember that special franchise which has been granted to them cannot make them a separate nation, and it is wrong on their part to take offence at Mr. Montagu's statement which but represents the real fact as regards the majority of the Muhammadans of East Bengal. Seeing that their efforts to stop the Turko-Italian war failed they are warned against making too much of their importance, otherwise it is sure to be gone.

MITHILA MIHIR, June 8th, 1912.

92. Commenting on the next session of the National Congress which is to be held at Bankipur, the *Mithila Mihir* [Darbhanga] of the 8th June doubts if it would do any substantial good to Bihar, although thousands

Indian National Congress in Bihar.

would be spent to please the Babus and there would be a good deal of speech making. There would, however, be one gain, observes the paper sarcastically, and that is Bihar which has hitherto been considered as backward will now come up in line with other provinces.

Uriya Papers.

93. In an English article which appears in the *Utkal Dipika* [Cuttack] of the 1st June, the editor regretfully observes that although the distance between England and India has at present considerably decreased through the instrumentality of steam and electricity, the cordiality of relations between the two nations has also decreased considerably, in spite of the vast progress which western civilization has made in India since the middle of the last century. He writes that living memory can bear testimony to this fact, even in this little town of Cuttack, within the last twenty-five years, although within the same period English education has made some progress, western ideas of comforts of life have replaced old ones, clubs and other institutions of the kind, calculated to bring about social intercourse between the two people, have been started and the rigidity of caste and *purda* rules has been relaxed. Even in the seventies of the last century, differences in manners and customs of the two nations did not raise an insuperable barrier between them. "There was a readiness to make allowance for these differences." The editor then goes to diagnosticate the cause of the disease and says "the existence of such expressions as 'I hate the natives,' 'I like to beat a black fellow,' 'who cares what the natives think' is well known." He then quotes the following remarks of a European official (name not given) with regard to such expressions:—

Utkaldipika, June 1st, 1912.

Relations between Englishmen and Indians.

"In England, such language as this, in regard to the inhabitants of any country, particularly if the speaker were a young man, unacquainted with the language and customs of that conntry, would procure for him the reputation of an illiberal blockhead, or perhaps worse. But so far from this being the case in India, a man who speaks in this way of the natives, often has the greater part of the society in his favour, and hears himself supported by sundry observations corroborating what he says. While a person who does know something of them, and consequently does not see so very great a difference between them and himself, can only venture to say a word in their favour, with the almost certainty of being ill-spoken of by the majority of his countrymen. One of the expressions very commonly used, and meant as one of dissatisfaction, is, "Oh, he is fond of the natives!" One would suppose the principle adopted was, to treat the people as a degraded, inferior race."

Then criticising the oft quoted remark "East is East, West is West" in connection with the Englishman's peculiar position in India, the editor observes "that the alliance between the two nations, dissimilar in every respect, should be looked upon as a piece of Divine dispensation, for it proceeds from the Creator and is conducive to the happiness of both, and cannot be successfully accomplished without examining the measures adopted to secure the Divine object, in the light of the Divine dispensation." He says, "the political is the most prominent element in this alliance. Social questions must be subordinated to political ones." "Rights" and "obligations" as called by jurists lie at the foundation of all political relations. "The exclusiveness which the Englishman out in India invests himself with is not an indication of any serious attempt on his part to realize that he is an individual in a body politic, armed with powers over and charged (with) obligations to the other individuals of the body politic. Any serious attempt to realize his singularly isolated position among lakhs of people in a foreign land, would forcibly impress him with the necessity of a careful study of the manners, customs, habits and feelings of the people. Without these, it would be impossible for him to know the nature and extent of his obligations correlative to the rights he possesses for good government."

Last of all, the editor compares the relation of the ruling and the subject races in the past with that at the present moment, and gives the following reasons for its retrogression and suggests remedies :—

"A comparison of the relation of the ruling and the subject races in the past with that at the present moment, shows a state of retrogression. The reason for this is to be sought in the development of ideas of rights and obligations among the people in recent times. This was the natural result of English education and progress in legislation. Legislation defined the powers of each officer. Definition of official power means restraint on uncontrolled authority, which the officers enjoyed in the early days of British rule. In the past, every little attention to the people was received as a favour. The idea of favour is associated with gratitude. With the spread of education, people have learnt their rights and the limitation on the powers of the ruling race. These new popular conceptions conflict with the traditional *esprit de corps* of the ruling race which is generally designated by the word prestige. The remedy for the present state of things lies in the hands of the ruling race. The initial move towards the establishment of a better understanding must be made by them. They should realize the importance of their position in this country, recognize the rights of the people, bear the corresponding obligations with a cheerful heart and recognize the limitations on their powers as necessary obligations imposed by the rights of the people in a constitutional Government. As soon as these are realized, what are now considered as social barriers to a closer touch with the people will disappear under the fusing influence of warm hearts. Let the Englishman out here realize that he is an exponent of the British nation. Let him not lose sight of the fact that he is a product of the British constitution, that he is out here to found an empire among three hundred millions of people dissimilar in their past history, their traditions, their past civilization and their present manners, habits of life and sentiments, and the remedies to the present undesirable want of touch between the two nations will suggest themselves to him. Seek ye first the kingdom of England in India, and its righteousness, and all these things shall be added unto you."

URIYA AND NAVA-SAMVAD, May 22nd, 1912.

Representation in the Legislative Council of Bihar and Orissa.

94. In an English article headed "Representation of Orissa in the new Legislative Council" the *Urya and Navasamvad* [Balasore] of the 22nd May pleads for the adequate representation of the interests of the illiterate tenantry of Orissa, such as sanitation, education, water-supply etc., by highly educated gentlemen and of the important minorities such as the Bengalees domiciled in Orissa.

URIYA AND NAVA-SAMVAD, May 22nd, 1912.

Orissa Law Scholarships.

95. The *Uriya and Navasamvad* [Balasore] of the 22nd May observes that as Patna is situated far off and is in a very insanitary condition on account of plague, the law scholarships awarded to Uriya students should be tenable at the Calcutta, Law College instead of at Patna and these students should not be deprived of the privilege of reading in the Law College at Calcutta which is nearer their homes. The editor writes in the following strain:—

"Of course it is not desirable that Uriyas should have their capital at Bankipur, University and High Court at Calcutta, Law College at Patna, Ravenshaw College at Madras and Medical and Survey schools at Bombay. It is at the same time not desirable that Beharees will be favoured and benefited in every respect at the cost of Uriyas and Chota Nagpurees. So we pray to the New Government of Bihar and Orissa to see that the Uriya students may obtain Law Scholarships in the University Law Institute of Calcutta, when the redistribution of the University has not been brought about; or M. A. and B. L. classes may be opened in the Ravenshaw College Cuttack, if it will be the cautious policy of the Government not to allow the Uriyas to educate themselves in Calcutta."

URIYA AND NAVA-SAMVAD, May 29th, 1912.

Capital of the New Province.

96. The *Uriya and Navasamvad* [Balasore] of the 29th May advocates the cause of Ranchi (instead of Patna) being the capital of the Province of Bihar and Orissa on the following grounds:—

(1) Its position is central.

(2) Its climate is healthy and free from plague and many other diseases.

(3) "It being far removed from the influences of Young Behar (which by the bye are not always healthy or liberal) the Government will be able to deal with the various administrative problems in a just and impartial spirit."

97. The *Samvad Vahika* [Balasore] of the 30th May ascribes the recent alleged riot in the compound of the Cuttack Training School in connection with which a criminal case has been instituted against the Superintendent of the Training School, and the students thereof, to the straitened state of feeling between the Bengalees and Uriyas of this town. The editor exhorts the leaders of the two communities to meet half way and bring about a reconciliation to the satisfaction of all concerned.

SAMVAD VAHIKA, May 30th, 1912.

Racial feeling ending in a criminal case.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 15th June 1912.

B. S. Press—15-6-1912—81X—111—G. A.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 15th June 1912.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL DEPARTMENT.

[As it stood on 1st January 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee"	Ditto ...	Do. ...	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot" ...	Ditto ...	Do. ...	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo" ...	Ditto ...	Weekly ...	Kunju Behary Bose, age 45, Kayastha...	600
5	"Indian Empire" ...	Ditto ...	Do. ...	Kishori Mohan Banerji and H. Dutt ...	2,000
6	"Indian Mirror" ...	Ditto ...	Daily ...	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation" ...	Ditto ...	Weekly ...	Noresh Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Musalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 61 years ...	400
10	"Telegraph" ...	Ditto ...	Do. ...	Satyendra Kumar Bose	2,000
11	"Comrade" ...	Ditto ...	Do. ...	Mr. Mahomed Ali, B.A. (Oxon.), age 30 years.	2,500
12	"Herald" ...	Dacca ...	Do. ...	Pryo Nath Sen	... ...
13	"East" ...	Do. ...	Bi-weekly ...	.....	.....

* Has not been published for the last six months, and most probably it will not be published again.

I.—Foreign Politics.

940. Commenting on the rebellion at Morocco, the *Mussalman* asserts :— "The only thing that France lacks in this connection is the moral courage to declare a war of conquest. Hypocrisy is very rampant, and everything is alleged to be done in the name of the spread of civilisation and in the interest of good government of, and peace and order in, the country. The idea which prevails in some quarters that Christianity is at war with Islam finds corroboration from this and other acts of brigandage on the part of some other European Powers as well as the complacence with which the situation is looked on by some neutral Governments."

The rising at Morocco.

Mussalman, 7th June 1912.

941. The eagerness on the part of some of the European Powers to relieve the financial embarrassments of the Chinese Government, writes the *Hindoo Patriot*, led many to suspect that what these Powers were contemplating was nothing short of the dismemberment of the yellow Empire. The same view appears to have been taken by the Chinese people themselves and their cabinet at Nankin; for we learn that the Government accepted towards the end of last week only a small fraction of the loan which the Powers had placed at its disposal, and that the authorities are leaving no stone unturned to raise an internal loan. This is what can be expected, for it is difficult to believe that an intelligent people like the Chinese, who by dint of their courage have lately emancipated themselves from the thraldom of ages, should thoughtlessly put themselves in the power of foreign nations and ensure their extinction. Teachings of history cannot be altogether lost upon mankind.

China and the European Powers.

Hindoo Patriot, 12th June 1912.

II.—Home Administration.

(*a*)—*Police.*

942. The *Amrita Bazar Patrika*, commenting on the imposition of a fine of Rs. 3,000 on the inhabitants of Munshiganj under the Police Act, argues that it is the duty of the police to find out criminals. They are paid to do this duty. But when they fail to catch the culprits, the inhabitants of the locality where the crime has been committed are liable to pay compensation to the families of the injured parties! Is this justice or what? Yet we find this sort of justice has been administered in the case of the inhabitants of a number of village. Will His Excellency be graciously pleased to make an enquiry into the matter and take such steps to remove the alleged wrong done to the villagers in question as may appear just and reasonable?

Fine imposed on Munshiganj.

Amrita Bazar Patrika, 10th June 1912.

943. On the same subject the *Bengalee* urges that it is absurd to hold the entire body of villagers responsible for murders which, for aught one knows to the contrary, may have been perpetrated by outsiders. Does any one really believe that the inhabitants of all the several villages entered into a conspiracy for the purpose of perpetrating the murders, or that they have since the murders were committed entered into a conspiracy for the purpose of concealing the offenders? Either supposition seems to be grotesquely absurd and ridiculous, and on no other supposition would the action of the authorities be even intelligible. This is not the first case in which the police have not been able to find out criminals. If in every case of such inability the authorities were to resort to a measure like the one that has been resorted to in this case, many villages in Bengal would have to be similarly punished. Does any one really imagine that action of this kind would be consistent with the policy of conciliation upon which the Government has embarked, or that it could have any other effect than to engender widespread dissatisfaction?

Punitive Police.

Bengalee, 11th June 1912.

BENGALEE, 13th June 1912.

Punitive Police.

944. The *Bengalee* refers to the notice issued by Mr. Marr, Magistrate of Dacca, imposing a fine of Rs. 3,000 on the inhabitants of a number of villages in the Manickganj subdivision, on account of the two murders committed in two villages in Bikrampore. It appears that the Muhammadans have been exempted and no Hindu has been spared. The *Bengalee* does not in the least grudge the Muhammadan inhabitants of the villages the exemption which has been granted to them. But surely the authorities must realise that action like this is calculated to create a feeling of deep dissatisfaction among the Hindus of the locality. Does not differential treatment like this practically amount to a declaration on the part of those responsible for the order, that in their opinion while all Muhammadans are lawful and law-abiding, all or most of the Hindus of the villages concerned are in secret sympathy with crime, even if they are not actually connected with it? A declaration like this would not only involve the gravest injustice to the Hindus of the locality, but would be in the highest degree prejudicial to the best interests of the country, and the journal has not the least doubt that the responsible Government of the country can never be a party to any such declaration.

(*b*)—*Working of the Courts.*

INDIAN EMPIRE, 11th June 1912.

High Court jurisdiction.

945. The *Indian Empire*, after showing how the methods of criminal administration as practised a century ago are ridiculed in the present day, continues:—"Under the present law an Indian uncovenanted Deputy Magistrate may pass rigorous imprisonment on the northern side of the Peepulputty Road and give six months *without appeal*. But on the southern side of the same road he cannot be permitted to pass a light sentence of three months' imprisonment with a right of appeal to the High Court *in any case*. He should be a bold man who would assure us that the anomalies of the present could not be similarly laughed at in the future."

AMRITA BAZAR PATRIKA, 11th June 1912.

The Magistrate of Silchar.

946. The *Amrita Bazar Patrika* lodges a complaint against Mr. Jackson, Magistrate of Silchar, for holding the trial of another case, in which a "mild inoffensive European tea planter was belaboured by a ruffianly band of coolies," in the very place of its occurrence, *i.e.*, the tea garden of the complainant. What surprises the paper most in this connection is that even the Chief Commissioner on being wired to, has not thought of taking due notice of the conduct of Mr. Jackson. This tendency of holding the trial away from the zone of law and lawyers and making havoc with a judicial discrimination of evidence should be checked at once. The journal strongly appeals to His Excellency the Viceroy to note the freaks of "this Daniel."

AMRITA BAZAR PATRIKA, 12th June 1912.

Political prisoners.

947. On the announcement that Mrs. Pankhurst and Mr. and Mrs. Pethick Lawrence are to receive the treatment of first division offenders on the assurance of their good behaviour, the *Amrita Bazar Patrika* draws a comparison between the treatment of political offenders in England and in India. Not only is the treatment meted out to the latter stringent as a rule, but the only solitary case (the Khulna gang case), in which, on the initiative of a wise and kind-hearted Viceroy, something like a lenient treatment was actually meted out, raised such a tremendous flutter in the Anglo-Indian and bureaucratic dovecotes, that the Government did not venture to follow that wise precedent in other cases. There is, of course, this difference between the recipients of the lenient treatment (referred to above) in England as well as in India, that whereas the former openly and unblushingly resume their bellicose attitude as soon as they are released, the latter, on the other hand, have lapsed into quiet and inoffensive members of society. At least so far there is no evidence justifying a suspicion to the contrary.

BENGALEE, 13th June 1912.

A Police Magistrate and an Honorary Magistrate.

948. A correspondent to the *Bengalee* draws the attention of the public and the higher authorities to the following incident which took place at the Sealdah Police Court a few days ago:—As soon as the Honorary Magistrate took his seat in the court, a constable brought an application for

recording a dying declaration in the Campbell Hospital which was accompanied by a request by the Police Magistrate to do so. As the Honorary Magistrate was feeling unwell, he asked to be spared the duty. The Police Magistrate replied that as the Honorary Magistrate was well enough to go to court and as the case was urgent, he could safely go down to the hospital. "The Police Magistrate," the correspondent writes, "should know that an Honorary Magistrate is not under his control, but directly under the control of the District Magistrate."

(c)—*Jails.*

949. Commenting on the suicide of Indu Bhusan Roy, one of the convicts in the Alipore bomb case, the *Amrita Bazar Patrika* urges:—"We all saw recently how some of the unfortunate accused suffered terribly both in body and in mind during the course of the trial. The statement in the *Bengalee* in this connection that the political offenders in the Andamans are treated more like beasts than human beings has also not been contradicted. All this shows the urgent necessity of meting out a better treatment to this class of prisoners than is done now. No one will sympathise with Indu Bhusan the seditionist, but every man with a drop of humanity in him cannot but feel deeply for his sad end, if the same has been due to preventible causes or unmerited hardship undergone during the period of sentence. Both the dictates of humanity as well as the interests of good government imperatively demand the most sifting inquiry into this unfortunate occurrence."

Indu Bhusan Roy.

AMRITA BAZAR PATRIKA, 8th June 1912.

(d)—*Education.*

950. "S. P. S.," No. 19, Kabiraj's Lane, writes to the *Amrita Bazar Patrika* that it is greatly mistaken "when it takes exception to the statement made in the Government of India's resolution that Dacca is renowned for Hindu intelligence and educational activities. The *Patrika* is equally mistaken when it says that nobody in Bengal wants a University at Dacca. Many people in East Bengal consider that the Government could not confer a higher boon on the people than a residential and teaching University as outlined in the Government of India's resolution and the scheme is generally approved."

The *Patrika* and East Bengal.

AMRITA BAZAR PATRIKA, 2nd June 1912.

951. Protesting against the virtual exclusion of Indians from the Indian Educational Service, the *Bengalee* writes:—"If it is really impossible for Government to offer higher pay or better prospects to the best men, is there any special reason why mediocres should be imported from abroad? Are there not plenty of men in this country who, if appointed, could do the work at least as creditably as these European mediocres? Are there not many who could have done far more creditably than most of the new recruits, and some of whom would have done quite as well as any European?"

Indian Educational Service.

BENGALEE, 7th June 1912.

952. In the course of an article on the Provincial Muhammadan Educational Conference, Bengal, the *Mussalman* writes:—"The Government of Bengal is going, it appears, to form a definite educational policy, and the Muhammadans of the Presidency who form the majority of the population must say what they have got to say before the adoption by the Government of a particular line of action. The claims of the Muhammadans to a fair and equitable share of the State grants have so long been neglected, and this neglect, we must admit, is due to a large extent to lethargy and want of pushfulness on the part of our co-religionists. One's claims must be persistently urged, if they are to be recognised by Government. Clamouring may not be a very good thing, but without it nothing can be achieved when the people have no effective voice in the administration of the country, and when other sections of the Indian community are sufficiently vociferous."

The Provincial Muhammadan Educational Conference, Bengal.

MUSSALMAN, 7th June 1912.

953. From an article in the *Comrade* it appears that the food for the Hindu and Moslem boarders of the Ahmedabad Training College is prepared in the same kitchen when, in deference to the scruples of the Hindu students, meat is an absolutely

Ahmedabad Training College.

COMRADE, 8th June 1912.

tabooed article of food. On the Hon'ble Maulvi Rafi-ud-Din calling the attention of the Government to the matter, it was stated in reply that the Gujarat Moslems do not eat meat in their own homes. The journal denies this assertion, on the ground that it knows more about the Gujarat Moslems than the Government is ever likely to know.

Apart from the natural objection of the Moslem students to eat the food prepared by a Hindu cook, who cannot be excepted to conform to the hygienic and other rules prescribed by the Moslem religion, the paper cannot understand why the Training College authorities should force the Moslem boys to regulate the quality and quantity of their diet according to the Hindu dietary customs obtaining in Ahmedabad. It wishes the Bombay Government may yet see the absurdity of its present attitude and reconsider the matter.

AMRITA BAZAR PATRIKA, 10th June 1912.

The Regius Professorship of History.

954. With reference to the proposal of establishing a Regius Professorship of History in the Calcutta University, the *Amrita Bazar Patrika* writes:—"The establishment of a chair of History in the Calcutta University under Government auspices over and above the Oriental Research Institute in the yet-to-be-established Imperial Capital would not, after all, have spelt such a dire calamity, especially considering that these are to be the only chairs of the kind in the whole country. It is at least hardly in keeping with that solicitude to promote higher education which is evinced by the determination to establish a Teaching and Residential University at Dacca in the teeth of public opposition."

BENGALEE, 13th June 1912.

The B. Sc. examination.

955. "Justice" in a letter to the *Bengalee* says that the results of the last B. Sc. examination were anything but satisfactory. It is reported that some of the Examiners were particularly hard in examining practical subjects. Many boys who secured rather high marks in theoretical papers could not pass owing to their failure in practical subjects for a few marks only. There is a hard-and-fast rule that no grace is allowable upon practical papers. This is indeed a hardship of a very grievous nature.

(g)—Railways and Communications, including Canals and Irrigation.

BENGALEE, 11th June 1912.

Passengers' agents.

956. With reference to the employment of passengers' agents at railway stations, the *Bengalee* makes the following suggestion to the Railway Board:—"The third class passengers, who form the bulk of the travelling public, are generally poor, ignorant men who stand most in need of guidance on the platforms, and these agents would undoubtedly be a very useful adjunct to the working of the platforms if only they were recruited from a proper class. They are, however, recruited from retired havaldars and up-country men who might, no doubt, prove to be quite satisfactory in the Punjab and the United Provinces; but in Bengal, where they understand neither the language nor the manners and customs of the people whom they are intended to help, these officers in their *khaki* uniform are simply mistaken for some sort of policemen, and are practically useless as far as their proper function is concerned."

BENGALEE, 11th June 1912.

The colour bar.

957. The *Bengalee* considers that great racial prejudice still exists in the Railway Department. The more arduous tasks are often exacted from the native staff in extremely trying situations without any adequate compensation. The journal refers specially to the Eastern Bengal State Railway, as it is a State railway where the people have a right to expect fair play and even-handed justice without distinction of caste or creed.

BENGALEE, 13th June 1912.

A railway grievance.

958. "A Sufferer," writing to the *Bengalee*, complains against the great inconvenience caused by the discontinuance of the Burdwan local at 2 P.M. The unfortunate passengers have to wait from 3-45 P.M. to 10 o'clock at night in case they are left behind. The authorities are appealed to, to redress the grievances at an early opportunity.

AMRITA BAZAR PATRIKA 13th June 1912.

The rivers of Bengal.

959. Commenting on the deterioration of the rivers of Bengal, the *Amrita Bazar Patrika* opines that it is due to the Lalitakuri bundh. More than 35 years ago the *Patrika* appealed to the Government and pointed out that a large portion of Jessore,

Nadia and Murshidabad districts could be saved by tackling the question of the Lalitakuri bundh in a proper spirit. If it is not too late, no money or labour should be spared to do it even now. If the Kapatakshi, the Bhairab and the Ganges can be restored to their former condition, the innumerable villages and towns on their banks will be absolutely free from malaria and will be great marts of grain, fish and milk.

(h)—General.

960. "Pro Bono Publico," Mymensingh, in a letter to the *Herald* on the subject of the proposed partition of the Mymensingh district, writes:—"We are opposed to the principle of partition and we will have none of it. We would like to live together for ages—welded together by the same ties of brotherly affection and mutual regard. Tangail, Kishoreganj, Sadar, Netrakona and Jamalpur cannot possibly part with any slice of any one and they have thrived side by side in education, social amelioration, public life and fellow-feeling. A most momentous period has arrived now for us to work together to ward off an impending calamity that is hanging over us, and it is high time that we should forsake our personal interests and bury deep down the mutual jealousies, if any, in advancing a common cause, in the shape of avoiding a common and national calamity that is to be the precursor of a more dangerous blow to the upbuilding of a common political existence."

Mymensingh.

HERALD, 6th June 1912.

961. In the course of an article on the same subject, the *Herald* writes:—"Half the difficulties of administration in Mymensingh will disapappear if better means of communication were granted. This can easily be done by opening feeder lines from the Dacca-Jagannathganj Railway. Railway is nowhere a losing concern and the current administration report of railways show a nofable increase in the earnings of State railways. Besides, the heavy expenditure that Government is going to incur for a second district may be diverted as an asset towards meeting the cost of these feeder lines. In this connection we are reminded of a resolution passed at a meeting of the District Board of Mymensingh some time ago to start a new line connecting Tangail with a station on the Mymensingh-Jagannathganj main line. But nothing is heard of it since. The inconvenience of administration may further be diminished by strengthening the executive and the judiciary of the district. We believe that by so doing Government can remove the administrative difficulties without disturbing the growing solidarity of the pepole of this important district . . . We understand Lord Carmichael will visit Jamalpur and trust His Excellency will yet keep an open mind and after due consideration of all circumstances bearing on the question come to a conclusion in the matter of the partition of the Mymensingh district. Partition or no partition and wherever may be located the head-quarters, the most urgent need of the people of Mymensingh in all its subdivisions is better communication, and we hope His Excellency's coming visit to that district will be followed by the removal of this long-standing grievance."

Ibid.

HERALD, 8th June 1912.

962. "The inhabitants of every village in India," writes the *Amrita Bazar Patrika*, "are in a state of helplessness, looking up with folded hands to the Government or the Local Board to do everything for them. This is due to the weakening of the village system, for which the people themselves are not responsible. To remove the helplessness of the people, one of two things should be done. Either the old village system should be revived in its entirety, or the modern District Board, the Local Board and the Village Union should be reconstructed on a thoroughly popular basis. The revival of our villages communities means that the people should be allowed to police their own villages, settle their own disputes, spend their own local rates, look after their own sanitation; in a word, manage their own domestic affairs as they did in days of yore. Indeed, the manliness and growth of the people in the interior could be very successfully secured if our village system with all its privileges were returned to them, so that the internal administration of the country might be carried on by them, leaving imperial matters to the control of the Central Government, as was done during the rule of the Moghuls.

Helplessness of the people.

AMRITA BAZAR PATRIKA, 7th June 1912.

"But, the village system has been so thoroughly destroyed in every part of India that we think it is not possible to restore it to its pristine vigour. So the next best course is to first widen the constitution and scope of the District Board, and then, through the help of its members, start subdivisional boards and village unions on a thoroughly popular basis."

AMRITA BAZAR PATRIKA. 8th June 1912.

963. Dilating on the position of the domiciled Bengali community in Bihar, the *Amrita Bazar Patrika* writes :—"It is a subject of deep concern not only to themselves but also to the parent stock that is residing in their own Province. If the Bengalis residing in Bihar, Orissa and Chota Nagpur could be included in the Presidency of Bengal, it would be all right. But since we must give up all hope in that direction and a considerable number of Bengalis are destined to pass their lives in the new Province, they naturally cannot escape those disabilities which are the lot of the minority all over the world. Under such circumstances their weal or woe depends entirely on the way they are treated by the rulers of the Province."

The domiciled Bengali community in Bihar.

With regard to the representation in the Local Legislative Council, Municipalities and District Boards, the journal writes:—"We have never made any difference between Bihari and Bengali Hindus. On the other hand, we are proud to say that we have got almost as many esteemed friends among the Bihari as amongst the Bengali community. As the Biharis are the preponderating factors in their Province, they are justified in claiming a larger share of Government favour and patronage than their Bengali brethren. Our contention, however, is that it is merit and worth and not number, race or creed that should guide the Government in distributing its patronage."

BENGALEE, 8th June 1912.

964. With reference to the Government of India Bill which is now before Parliament, the *Bengalee* writes that the Bill has not yet been passed into law. There is yet time to consider its provisions, and the paper hopes and trusts that the extraordinary powers proposed to be vested in the Government of India, under the terms of the Bill, over the Bengal Government will be so defined as to lead to no complications in the future and to allay the public anxiety which has been caused. The prospects of provincial autonomy would be indefinitely postponed with this dangerous power in the hands of the Supreme Government. It seems, therefore, that this provision of the Bill is not only unwise and inexpedient, but is inconsistent with the principles and the policy laid down in the great Despatch of the Government of India.

The Government of India Bill.

BENGALEE, 11th June 1912.

965. The *Bengalee* concurs with the *Statesman* in pointing out that as there was a serious omission on the part of those who took part in the debate in the House of Commons with regard to special powers of the Viceroy applicable only to Bengal. If Bengal, urges the *Bengalee*, the most advanced and the most self-conscious of all the provinces, were not to have provincial autonomy, it is not difficult to imagine what prospects the other provinces would have. It believes, however, that it is merely a case of omission, and that now that the attention of the Government has been drawn to the matter, they will do the needful. It is inconceivable that the status of the Government of Bengal would in any way be inferior to that of either the Government of Madras or the Government of Bombay.

Ibid.

EAST, 10th June 1912.

966. The *East* is pleased to hear that, while at Dacca His Excellency the Governor will be accompanied by the heads of the departments, who will stay there for more than two months. What Eastern Bengal is greatly in need of is that those heads of departments who can be conveniently stationed at Dacca may continue their stay there permanently. The journal feels no hesitation in affirming that the permanent stay of some of the heads of departments at Dacca shall be hailed with joy by the people as a great boon conferred upon them after the removal of the Government of Eastern Bengal and Assam. It need hardly mention that this administrative boon, coupled with the educational boon of the Teaching and Residential University at Dacca, will enable the people of East Bengal to march forward and onward politically and intellectually like their brethren of West Bengal.

His Excellency the Governor of Bengal at Dacca.

967. An article on Sanitary Reform in the *Indian Mirror* contains the following:—"The jute-growers of Jessore every year sink the jute for a time in the river, the water of which is the only source of supply to the people of large tracts of land on both sides. Owing to such sinking, the water becomes polluted and colour inky black, and thereby spreads malaria for miles around. The poor helpless malaria-stricken people had prayed and prayed the *Sarkar Bahadur* to prevent the jute-growers from polluting the drinking water of the river, but all in vain. Though the Government is convinced of the justice of the demands, and the urgency of the measure, it cannot undertake the task for obvious reasons. If jute-sticks are prevented from sinking in river water, the jute cannot be prepared; if jute cannot be done, the mills in England will remain idle. If they remain idle, the English manufacturers and workers will be losers; if they become losers, they will come down upon the Secretary of State for India with sledge-hammer to send wire to India not to interfere with the beneficent works of the jute-growers! The people may contract malaria by thousands, may die by thousands, may pray and pray to *Sarkar*, the recommendation of the Sanitary authority may be disregarded, but what of that? The jute-growers must not be interfered with."

Sanitary Reform in India.

INDIAN MIRROR, 11th June 1912.

968. "Abhoy Charan Dutta," Naihati, lays before the *Bengalee*, the grievances of Settlement Kanungoes. They have only two grades, and ordinary promotion to the higher grade does not fall to the lot of the general body. It is so limited in number that those below can never have a chance of getting a lift within the period of their service. They are even deprived of actual travelling expenses, and are to count their mileage from the 10th mile. The correspondent refers to Sir George Campbell's original scheme of recruiting Sub-Deputies from the list of Kanungoes, a scheme which is no longer put into execution.

Grievances of Kanungoes.

BENGALEE, 11th June 1912.

969. Referring to an article by an Anglo-Indian contemporary on the pardon granted to Miss Malecka by the Tsar, the *Bengalee* observes:—"The Anglo-Indian Press would, indeed, render a great service to India and incidentally to themselves if they took steps to enlighten public opinion in England as to the actual state of things in this country, so as to make it possible for the English public to exercise that intelligent control over the bureaucracy in India to which, in the absence of parliamentary institutions in India itself, we must look for safeguarding the rights of the King's subjects in this country."

The Anglo-Indian Press.

BENGALEE, 12th June 1912.

970. With regard to an animated controversy in England in which Lord Coleridge pointed out that so long as blasphemy, indecency and defamatory matters were avoided, the law was not to be feared, the *Bengalee* comments as follows:—"The case is quite different here in India. If ever there was a country where it was necessary in the best interests of the rulers themselves that speech should be free, that country is India. We have not the least doubt that the day is not far off when English statesmanship will realise the injustice and utter inexpediency of treating expressions of opinion as seditious in India which in other parts of the Empire are regarded as absolutely innocent."

The right of free speech.

BENGALEE, 12th June 1912.

971. The *Amrita Bazar Patrika* draws the attention of His Excellency the Governor (*sic*) to the circular of the 9th May 1912, issued by the Director-General of Post and Telegraphs, sanctioning the abolition of the S. B. ledgers from the Audit Office. The first thing which strikes the paper is that it fails to find the reconciliation of accounts which has hitherto been done in the Audit Office.

It is clearly shown in the circular that additional hands will be required in each head post office to work on the new system. Up to this time the same work has been done in the Audit Office. The economy of the new system is questionable.

Abolition of S. B. ledgers of the office of the Accountant-General.

AMRITA BAZAR PATRIKA, 12th June 1912.

972. A correspondent of the *Amrita Bazar Patrika* proposes a way in which European officials can convert Indian heat into a blessing. He suggests that they should all retreat to the hills during the hot season. To prove the soundness and practicability of this suggestion, he adds:—"If the Magistrate

How Indian heat can be converted into a blessing

AMRITA BAZAR PATRIKA, 12th June 1912.

goes up to the hills, he can leave all his duties to his deputies and other subordinates, and control his district from his place of retreat, as the ruler of Bengal manages his province from Darjeeling, and the Viceroy looks after the whole Empire from Simla. Is anybody likely to suffer by this arrangement? 'None,' says the correspondent, emphatically. On the other hand, in his opinion, the arrangement will suit the convenience of all. The District Magistrate, for example, will be saved from the effects of the heat, while the Indians, even when he is sympathetic, will breathe more freely during his absence. Of course, he may be now and then wanted in his district. But it will be only a pleasant diversion for him to come down, rush through the business as speedily as possible, and then hurry back to the hills with the same speed." The paper adds that this letter is written in all seriousness.

BENGALEE, 13th June 1912.

Mr. Montagu on sedition.

973. The *Bengalee* takes strong exception to Mr. Montagu's suggestion, that the men who had been deported had been connected with sedition. "Except in one case," the journal affirms, "the charge has never been brought home to the gentlemen who were deported, and we venture to think that if it could possibly be proved against them, they would have been put on their trial. We repeat what we have already said more than once, that it is adding insult to injury to first deport a man without trial and then to calumniate him, even by suggestion, without affording him an opportunity of vindicating his character. It certainly involves the gravest injustice to the persons concerned. As regards the policy of repression-cum-conciliation, we have said again and again that we do not believe in it, and that the success of the Government would, in our opinion, have been unmixed, if they had from the beginning set their heart upon conciliation alone."

BENGALEE, 13th June 1912.

A riot in a tea garden.

974. With reference to the case in which twenty-three coolies were arrested on the charge of assaulting the Assistant Manager of a tea garden near Silchar, of inciting violence, assaulting the police and forcibly rescuing the accused, the *Bengalee* emphatically protests against the trial being held in the garden and the coolies being left undefended. It appeals to Sir Archdale Earle to take notice of these proceedings and to do the needful in the matter.

AMRITA BAZAR PATRIKA, 13th June 1912.

The Emergency Officer of the Medical College.

975. The *Amrita Bazar Patrika* complains bitterly against the Emergency Officer of the Medical College. It happened that one Bhut Nath, who was brought into the College Hospital on the morning of the 2nd June in a dying condition, as the result of a carriage accident, had to wait about an hour and a half before being attended to. The Emergency Officer was busy at the time attending to a dead European. Bhut Nath died that very night. The public, writes the journal, have a right to demand an explanation from the officer for his conduct.

III.—LEGISLATION.

EAST, 3rd June 1912.

Hindu representation.

976. With reference to the information that Messrs. Bhupendra Nath Basu and Surendra Nath Banarji, the leaders of the political party in Bengal, have been asked by the Government to express their opinion on the reorganisation of the Legislative Council as representatives of the educated Hindus, the *East* writes :—"Divided into castes and for the matter of that into communities, as the Hindus are, no Hindu leader can represent the Hindu community at large. Hence there is the necessity of representation on the Legislative Council by the Hindu leaders of the different sections of the Hindu community. Under the circumstance it behoves Government to ask them to express their opinion as representatives of the different classes of the Hindu people, if the Legislative Council is really to be composed of such leading men as can fairly represent the Hindus of upper, middle and lower classes alike in the country."

HERALD, 7th June 1912.

The middle classes and the Council.

977. Commenting on the representation of the middle classes, the *Herald* writes :—"It is a well-known fact that the middle classes are the special products of the British rule in India. As such they form the best connecting link between Government and the people. A council without a proper

representation of these classes is necessarily bereft of the best means of making that body efficient. The Government can in no way solve the question of properly reconstituting the Legislative Council better than by creating an electorate of the professional classes. It will also give a proper representation to the middle classes to which they are in the barest justice entitled and of which we have no doubt the Government is fully convinced by this time."

978. In the course of an article on Council regulations, the *Bengalee* asserts that one of the most objectionable of these regulations is that which restricts the scope of the residential clause by adding a service qualification to the residential qualification which existed under the old regulations. The local self-government system in Bengal is the most advanced in all India, and there is no reason why the Council regulations should not partake of its breadth and liberality. At any rate the journal trusts that the residential qualification will be liberalised on the lines of the regulations in force in the United Provinces.

Council Regulations.

BENGALEE, 11th June 1912.

VI.—MISCELLANEOUS.

979. The *Bengalee* appeals to its countrymen in Bihar, whether Biharis or Bengalis, to sink all differences in the presence of a supreme national duty. If any sacrifice is needed on either side, the paper appeals to both parties in the sacred name of the Congress to cheerfully make this sacrifice. It has sufficient faith in its countrymen to feel confident that it does not appeal in vain.

The Congress and Bengali residents in Bihar.

BENGALEE, 7th June 1912.

980. The *Comrade* hopes that Mr. Montagu, who has expressed unimpeachably sound views on the character of Islam on earlier occasions will himself be the first to withdraw what he was led to say recently about the "homogeneity of Muhammadans." The Hindus seem to gloat over this; they manifestly intend to wound, but the *Comrade* is sure they only amuse the Muhammadans. What it wants to make clear is that the efforts of a section of the Hindu Press to show that there exists no solidarity amongst the Mussalmans is mischievous. What the character of the men will be who start with such ridiculous notions about a community with whom they will have to deal for the purposes of common political existence, is a matter of speculation. The paper thinks those who are guiding Hindu opinion were alive to the fearful anomalies that render the Hindu society so gigantic a muddle, and would turn their attention to making it elastic in every part instead of indulging in mad and senseless onslaughts on the Mussalmans and their "homogeneity."

"Homogeneity" of the Muhammadans.

COMRADE, 8th June 1912.

981. With reference to the jubilance of the Biharis because they have in their own estimation thrown off the yoke of the Bengalis, the *Telegraph* writes:—"In their mad zeal for separation, the Biharis are seeking to exclude the Bengalis with a vengeance. Advertisements are appearing in the Government Gazette and in other papers containing the clause 'Biharis will be preferred.' This, we take it, is a sad mistake. The superior culture, public spirit and intelligence of the Bengalis so far protected our Bihari friends from the high-handedness of European planters who have got as strong a hold of the province as did their community in Bengal in the days of indigo troubles. Now that Bengal has been separated from Behar, it is not the Bihari rule that will be established there, but planter rule; and this we must say, would be no advantage whatever."

The Biharis.

TELEGRAPH, 8th June 1912.

982. "Like the Extremists," writes the *Indian Empire* "who would not have anything to do with the Paternal Government, our young Bihari friends would discard the Bengalis, their teachers and leaders, in all matters, even in politics. The attitude of young Biharis does not augur well for their future. It is with sincere pain and regret we prophesy that they will find their mistake ere long. They will be brought under heels by the indigo-planters when the province will arrive at its settled condition. In spite of the decreased number of

Ibid.

INDIAN EMPIRE, 11th June 1912.

High Court Judges, if they ever get the same for which they are breaking their heads and crying hoarse, the all-powerful planting community will virtually rule the province. Did they ever realise that fact in the midst of exuberance of the newly-born enthusiasm which they display ?"

COMRADE, 24th June 1912.

Muhammadans in South Africa.

983. The *Comrade* draws attention to the iniquitous treatment of Muhammadans in South Africa. "In spite of all that has been promised by responsible British statesmen in the way of relaxing the existing regulations, nothing effective has yet been done to break the bar sinister of colour and creed. The only remedy that the paper can think of under the circumstances is that similar regulations should be enforced by the Indian Government to bring home to the Little Africander the enormity of his arrogance and the danger that is creating for the future of the British Empire. The Indians have no reason to accept the existing inequality of conditions as a part of some immutable Law of Nature. The Imperial citizenship is a farce as long as they are treated like helots and pariahs in an integral part of the British Empire."

INDIAN MIRROR, 9th June 1912.

The Salvation Army.

984. Expatiating on the success of Missionary agencies in India with respect to the regeneration of the depressed classes, the *Indian Mirror* draws attention chiefly to the operations of the Salvation Army :—"It is impossible to withold admiration from the magnificent work which the Salvation Army is doing in India in the direction referred to. Let the various depressed classes societies take note of the work of the Salvation Army. The sum total of the work which the Hindu organizations have been able to accomplish, is not certainly more than what a single Christian Mission is able to lay to its credit."

INDIAN EMPIRE, 11th June 1912.

Public life in Bengal.

985. In the course of an article on "Public life in Bengal" the *Indian Empire* writes :—"In Bengal, at least, public life is in a moribund condition. Bengal, the mother of political activities in India—the fountain-head from which emanated the spirit which animated whole India—which had lent men, money, intellect, spirit, selfless devotion—lags behind other presidencies in activities in public affairs : that is the verdict of all thinking men.

"Let us examine which are the causes, or rather accumulated causes, which have brought about the present state of things. In order to arrive at a correct conclusion, we shall have to go little further to seek the solution of this problem. When Bengal was partitioned into two provinces, on the pretext of better administration, the agitation for its annulment ran very high, and along with other evils, it was responsible for the birth of an organisation known as extremists. The propagandas initiated by it, in the opinion of many, were revolutionary in character, the discussion of which now will serve no useful purpose. The ideals held up by the young enthusiasts belonging to this party, in the press and platform before their countrymen, were those attributed to Mazzini and Kossuth—virtues which the Bengali leaders had never possessed or aspire to possess. Hence they fell far short of their ideals and necessarily lost that influence and prestige which our countrymen used to invest them with."

AMRITA BAZAR PATRIKA, 11th June 1912.

How cattle are dying out.

986. In the course of an article on the decrease of cattle in India, the *Amrita Bazar Patrika* observes:—"The very existence of the Indian nation depends on the preservation of the bovine race. Not only is milk the most nourishing food in this country, but, without cows, our lands cannot be tilled, which means that no crops can be raised. We trust the attention of our good Governor will be seriously attracted towards this subject, the importance of which cannot be exaggerated. We have got an Agricultural Department, and its foremost duty is to devise plans whereby cattle-murrain can be prevented. We have indicated two remedies, one to provide wholesome and sufficient fodder, and the other to preserve the sacred bulls. There are, of course, various other ways whereby the disappearance and deterioration of the cattle may be checked. The question of the supply of good milk is just now exercising the mind of the Corporation of Calcutta. But, they cannot effect any reform in this respect unless the yield of milk is increased, and this cannot certainly be expected unless there is a sufficient number of healthy cows in the country."

Wages and the economic development of India.

987. In the course of an article on wages and the economic development of India, the *Indian Mirror* observes:—"The security of property under British rule has enhanced the value of property. The literature and influence of England have produced a deep effect upon young India. The social ordinances, which meant the stagnation of Indian society, are dying out. Caste is relaxing its hold upon the community, and industry and enterprise are in evidence on all sides. The economic aspect of India is improving steadily and perceptibly. Wages are rising both in towns and in villages. The mills and the factories provide considerably more liberal wages than obtained at one time. It should further be borne in mind that most of the labour in India is unskilled. When technical and industrial education spreads among the masses, the money value of labour will increase still further. India is, on the whole, rising rapidly in the economic scale, and her progress will be still greater when the social drawbacks are removed." INDIAN MIRROR, 12th June 1912.

The Kabuli nuisance.

988. The *Hindoo Patriot* complains that the Kabuli nuisance in Bengal is assuming alarming proportions, and it behoves the authorities to put it down without the least possible delay. Every year these unwelcome visitors not only pour into the city, but penetrate far into the interior and commit depredations with impunity. In Calcutta their daring and lawlessness have made them most conspicuous. HINDOO PATRIOT, 13th June 1912.

J. S. WILSON,

Specl. Asst. to the Deputy Inspr.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,
9, ELYSIUM ROW,
The 15th June 1912.

B. S. Press—19-6-1912—85X—112—J. A. M. & others.